

3

A
TOVCH-STONE
FOR A CHRISTIAN:

Wherein is shewed,
HOW A MAN MAY KNOW,
whether he be the Temple of the Holy
Ghost, hath a saving faith, be the childe
of God, hath truly repented, and (in
one word) be a Christian in deed,
or in name only.

By THOMAS BROADE.

1. COR. 3. 16.

Know ye not, that ye are the Temple of God, and
that the Spirit of God dwelleth in you?

2. COR. 13. 5.

Prooue your selues, whether you are in the faith:
examine your selues.

CYPRIAN. lib. 2. epist. 2.

Accipe quod sentitur, antequam discitur.

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TOUCHSTONE

THE

HOW A MAN MAY KNOW





T O
THE RIGHT
WORSHIPFULL

Sir William Killygrew, Sir
Robert Killygrew, and to the
virtuous Ladies their wiues:

*Increase of wisdom and
fellowship with God
and man.*



Right worshipfull,
you shall rightly so
bee called, if you
worship God aright: And
thus you doe vndoubtedly,
if you worship him *in Spirit
and truth* for the Father re-
quireth such worshippers.
But thus for certaine you

A 2 cannot

THE EPISTLE

cannot doe, vnlesse his *Spirit dwelleth* in you ; which I hope it doth *plentifully*, and pray it may still more abundantly, vntill you come to dwell with God in the kingdom of heauen. The kinde entertainment I once found in your house, makes me indebted more than I am able to discharge : my God that dwelleth in his house, I meane, *your bodies*, repay it ten fold into your bowomes, or hearts rather ; for the bowome receiueth the transitorie, but the heart the *true treasure* ; & God (you know) dwelleth within, not without his holy Temple. This Temple of God, your bodies, giue me leave to put
you

DEDICATORIE.

you in minde (though not
in mindfull already) to ad-
orne on the inside in the best
manner, that so the glorious
beautie thereof being scene
of men, it may redound to
the praise and glorie of the
builder and householder: for
it is strange to see the folly of
many in this last and worst
age of the world, who take
great paines & bestow much
cost in beautifying the out-
side vntill it euen shine again
with gold & precious stones.
The fashion now adaies is
changed euery day, and yet
they can neuer light vpon
the right fashion. For the
Temple was couered with
lead on the outside, and on
the inside was overlaid with

THE EPISTLE

pure gold. It were good then for those which are couered with gold, and are so glorious without, to beware lest within they bee ouerlaied with lead, or such like base metall. Doe men vse to paint Churches on the out-side, where the winde and weather would soone cause the colour to fade away? Let the *bid man of the heart* be trimmed vp in the best manner, paint heere as much as you will, spare no paines, spare no cost, let it be done in colours of gold, vntill you shine againe as lights in the midst of a froward generation: this is a pretious thing in the sight of that God which dwelleth in you.

As

DEDICATORIE.

As a token of my loue and
 unfained affection, I heere
 present you with the *First-*
fruits of my labours: *First-*
fruits I call them, but in that
 sense happily as Christ was
 Maries *First-borne*, when as
 she neuer had other childe.
 If you kindly accept hereof,
 I haue part of my desire: if
 you and others profit heere-
 by, I haue all, and God too
 (I trust) who set mee on
 worke; for he *willeth not the*
death of a sinner, and I would
 not be a *fauour of death* vnto
 any. My hearty praier then
 vnto this our gracious God
 is, so to blesse this little mite
 cast into the Treasurie for
 the repairing of his house,
 that it may helpe to build

THE EPISTLE.

you vp daily more & more,
vntill you reach to the *heavenly Ierusalem*; where I hope
in Christ our Sauour to
dwell with you once againe,
and world without end.

God send vs a ioifull mee-
ting. In the meane time,

whiles I liue, I
will rest

in all dutie,

Your Worships

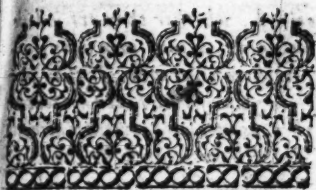
in all dutie,

Thomas Broade

cast into the Treadle for

the repairing of his house.

that it may helpe to build



TO THE READER.



Orasmuch as all men almost perswade themselves, that they are led by the Spirit of God, and are indeed Christs faithfull Disciples: howsoever the Spirit hath spoken evidently; that in the latter times iniquitie shall abound; and Christ himselfe complaining of these daies, hath said, When the Sonne of man commeth, shall he finde faith on the earth? I have therefore thought it labour not ill bestowed, if I could teach thee (gentle Reader) how thou mightest know, and not be de-

1. Tim.

Luke. 18.

To the Reader.

seined, whether thou art indeede such a one, as most men vainly imagine themselves to be. If thou art a strong Christian, I need not teach it thee, as one that knoweth it already. But I haue written for the weake Christians sake, that he might receiue comfort, and be strengthened heereby: as also that the careless Christian awaking out of his sleepe of securitie, and standing up from the dead, Christ might giue vnto him the light of his holy Spirit.

Ephes. 5.

Now, whereas this my discourse is not fraught with outlandish words, and filed phrases, such as are in great request amongst many: if by my plainnesse I shall bee offensive vnto any, my Apologie for my selfe is briefly thus. Apollos was an eloquent man, as Saint Luke testifieth of him: and I see very many in all places, which in this point hold of

Act. 18.

1. Cor. 2.

Apollos. Paul shewed no such eloquence, as he himselfe saith of himselfe:

To the Reader.

asse: and it were not (I thinke) a-
misse, that some in some places
should hold of Paul also. And then,
if Paul doth first plant, and Apollos
afterward with his sweet showres of
eloquence doth water; there is great
cause to hope, that God will give
greater increase, than hitherto hee
hath done in many places. For in-
deed, there are too few in these daies
which hold of Paul. Either we can-
not plant, nor teach the plaine truth
plainly: or if we can, straight we goe
to watering, and strue to shew our
eloquence. But God of his mercie
send vs some such as Paul into his
vineyard, which may plant, and la-
bour more than they all: for unlesse
planting goe before watering, this
kind of watering shall doe little good;
especially seeing not many wise men 1. Cor. 1
after the flesh, but God hath chosen
the foolish things of the world to con-
found the wise.

Surely, when I first left the Uni-
versitie,

To the Reader.

uerſitie, before I might publickly ſe
doe, I beganne to inſtruct ſome pri
uately: and it is alſo gether increaſe
ble, how hardly they receiued ſuch
milke, giuen alſo in the moſt diſt
and familiar manner that I could
deuſe. Since this time I haue bid
den eloquence farewell: and mine
only endeavour, and earneſt prayer,
hath bene; that I might truly ſay
1. Cor. 1. 1. with the Apoſtle, Though I bee
rude in ſpeaking, yet am I not fo
in knowledge. I hold of S. Paul
I would be exceeding plaine: for in
deed, I ſeek not to pleaſe thee with
newſangled words and curious phra
ſes, whereby I ſhould become a Bar
1. Cor. 14. barian vnto ſome; but to haue thee
pleaſe God with thy good works and
plaine dealing, that ſo thou maſt be
accounted a good Chriſtian of all.
Bring not then any ſuch mind to the
reading of this Treatiſe: but ſeeing
it teacheth a matter of greateſt im
portment in theſe our careleſſe daies,
reade

To the Reader.

read it with good deliberation,
and in any wise beware of flatter-
ing thy selfe. Truly, if thou woul-
dest make a good use heereof, I
nothing doubt, but ere it were long,
thou shouldest learne one good les-
son, which many great Doctours
shall neuer bee able to learne;
namely, that thou thy selfe shalt be
sated. Happie is hee that hath
learned his lesson perfectly, and by
heart: it will not a little reioice
that mans heart ever after. This
happinesse (gentle Reader) God of
his mercie will grant unto thee, un-
lesse thou art mercilesse towards thy
selfe, and louest thine owne mis-
erie. Account it as a score taken of
Gods goodwill, whensoever he brin-
geth a good booke vnto thine hands:
and if thou wouldest not haue this
taken of his good will become a
meanes of his greater displeasure,
read attentinely, meditate dili-
gently,

To the Reader.

gently, pray continually. Reade,
meditate, pray, and God
shall give a blessing.

Farewell.

Thomas Broade.



A Touch-stone,
W H E R E B Y
a good Christian may
be knowen from a
Counterfet.

CHAP. I.

*Of the fall of our first parents, and
the miserable servitude of man-
kinde vnder sinne and Satan by
meanes thereof.*



GOD hauing afore-
hand provided all
things needful for
the vse of man,
formed Adams
body of the dust of the earth, and
breathed in his face the breath
of

of life. Who being thus made
 Gen. 2. 15. God took (as the Scripture saith)
 and put in the garden of Eden.
 So then, by right of creation A-
 dam could not challenge Para-
 dise for an habitation: only that
 which placed him in the earthly
 Paradise, is the same, which shall
 place us in the heavenly, namely,
 the free mercie of God. At this
 time man was in blessed estate:
 for being made after the likenes
 of his maker (a better patterne
 than which, I doe not know) hee
 had all things put vnder his feet,
 Psal. 8. *All sheepe and oxen, yea and the
 beasts of the field, the fowles of the
 aire, and the fish of the sea, and that
 which passeth thorow the pathes of
 the seas.* In a word, God made
 him to haue dominion ouer the
 workes of his hands; but yet, to
 the end he might know himselfe
 to be vnder his Creator, howso-
 euer hee were aboue the other
 creatures,

*Adam
 made out
 of Para-
 dise.*

entures, it pleased God to giue him a Law, and to forbid him eating of one tree in the garden, called by name *the tree of knowledge of good and euill*; permitting him neuertheless freely to eat of al the rest, among which was the tree of life.

The tree of life (as it is thought) *Of the tree of life.* was so called, either because the fruit of it would preserve a mans life, as medicines doe: or else, because it was a signe only vnto Adam, that whiles he did eat thereof, hee should live. And to this opinion of the two I rather incline: for there is no more reason, wherefore I should thinke, that this tree would preserve a mans life, than the other would cause him to know good & euill, which no man (that I know) *Of the tree of the knowledge of good and euill.* doth imagine. The tree of the knowledge of good and euill (as it is thought) was so called, because

cause it was a signe vnto our first
 parents, that whensoever they
 did eat thereof, they should pro-
 cure vnto themselues the know-
 ledge of good and euill: but what
 is meant by these words, I haue
 not certainly to affirme. Some
 are of opinion, that the tree of
 knowledge of good and euill, is
 all onewith the tree of wisdom,
Antiq. lib. according as Iosephus calleth it
1. cap. 3. But true wisdom (it seemeth)
 Adam neuer wanted before his
 fall: for Christ the second Adam
 came to restore that, which wee
 lost by the first; and wee see, that
 such as being truly regenerate,
 doe most resemble Adam in his
 state of innocencie, of all others
 are most godly wise, and there-
 fore most truly wise. Surely, God
 made man at the first like vnto
 himselfe, and if in other things,
 no doubt in wisdom too: but
 when man, not content with
 Gods

for a Christian.

5

Gods workmanship, would needs
make himselfe after his likenesse;
we finde, that God clothed him
in beasts skinnnes, as indeed being
now become more like vnto
them: for *euery man* (saith the *Ier. 10. 14.*
Prophet) *is a beast by his owne*
knowledge. This exposition ther
I can by no meanes allow: and
for mine owne part I rather
thinke, that by the knowledge of
good and euill, is meant the
knowledge or experience of
happinettie and miserie; as, that
Adam and Eue, who before
knew what happinettie was, and
had experience thereof, should
after their eating know what mi
serie was, and haue experience
thereof likewise. In this sense
good and euill are vsually taken:
and we finde, that presently after
their eating, *the eyes of them both* *Gen. 3. 7.*
were opened, and they knew that
they were naked. The knowledge
then,

*Or else:
That is
was good
to obey
God; and
euill, to dis-
obey him.*

then, which our first parents procured vnto themselves, was, that they were naked, and in a shamefull and miserable estate. Thus now the tree of knowledge of good and euill, is all one with the tree of death: and indeed God told them plainly, that whensoever they did eat thereof, they should die the death; and not in obscure termes, that they should know good and euill. But the reason, wherefore it pleased God to call it the tree of knowledge of good and euill, rather than the tree of death (as hee did call the other plainly, the tree of life) may be, that so hee might make greater triall of their obedience: for otherwise they would neuer haue beene perswaded, that by eating they should haue gotten any good; whereas now they were in hope of obtaining some great matter thereby. Neither
are

are to thinke, that God then
was the cause of their sinne, see-
ing hee did not call it the tree of
death, and moreover made it
pleasant to the sight, and placed
it in the middelt of the garden Gen. 2.9.
neere to the tree of life (for in-
deed, the forbidden fruit was not
only pleasant to their eyes, but al-
so in their eyes too, even as it is
like ife now a daies with vs :) no
more, than if a master hauing
laid a purse of gold in some open
place, should be the cause of his
seruants sinne, if he did steale it;
for the master did it to make tri-
all of his seruant, and so did God
of his seruants Adam and Eve,
which our owne reason being
iudge he might well doe. For o-
therwise, since Adams eating of
the tree of knowledge of good
and euill, wee are become so wise
in our own conceits, that vnlesse
wee know a reason of Gods do-
ings,

ings, we will hardly be perswaded that hee was altogether blamelesse, especially in this matter which we haue in hand, concerning the fall of our first parents. Now, that which I thinke of both the trees, is briefly thus. The tree of life was so called, because it was a signe vnto them, that whiles they did eat thereof, they should liue: but their obedience in keeping Gods commandement, and not any vertue in the tree, was the cause that they should liue. Againe, the tree of knowledge of good and euill, or in plainer termes (as I thinke) the tree of death, was a signe vnto them, that when they did eat thereof, they should die: but their disobedience in breaking Gods commandement, and not any thing in the tree, was the cause of their miserie and death.

Of this tree (as thou hast heard)

heard) God forbade them to
 eat: but the Deuill, partly (as it
 seemeth) enuying their happi-
 nesse; partly bearing them no
 good will, because they resem-
 bled God his vtter aduersarie; Gen. 3. 1.
 tempted the woman by word of
 mouth, as hee did our Sauour
 Christ (for before sinne he could Matt. 4. 3:
 not happily suggest euil thoghts
 to her minde) and that he might
 the sooner preuaile, spake in a
 serpent vnto her. Some are of
 opinion, that it was not a serpent
 indeed, and that by this name
 the Deuill himselfe is meant,
 whom elsewhere we finde called
 an *old serpent*. But their opinion Reuel. 12.
 I cannot approoue, and that for
 these reasons. First, because it is
 said; *The serpent was wiser than* Gen. 3. 1.
any beast of the field, which the
Lord God had made. For to speake
 thus of the Deuill would seeme
 very strange: and as concerning
 the

the wisdom of this beast about others, wee haue that saying in the Gospell, *Be ye wise as serpents, and innocent as doves.* Secondly, God telleth the serpent, that hee shall go vpon his bellie, as we know his seed doth: and moreover, shall eat dust, (such as Adams bodie was made of) which seemeth to be serpents food, *They shall lick the dust like a serpent.* Thirdly, it is said, *Hee shall wound thine head, & thou shalt wound his heele.* Which words, howsoever they haue a mysticall signification, and are a prophetic of our Saviour Christ; yet may they also (I thinke) bee literally vnderstood: for the serpent being set to goe on his belly, is ready prepared as it were to hurt a mans heele, comming for feare priuily behinde him; and a man with his foot to tread vpon his head, as who can master him, though
his

his comming be knowne. A ser-
 pent then it was, I am fully per-
 suaded: and if any doubt, whe-
 ther the Deuill were the chiefe
 Agent in this businesse, seeing
 there is no mention made of
 him; let them consider that the
 Scripture attributeth vnto him
 the destruction of mankind, and
 for this cause (as I take it) our Sa-
 uiour calleth him *a murderer* Ioh. 8.
from the beginning. Againe, the
 serpent speaketh, and in such
 sort, as if he had the vse of rea-
 son: which of himselfe (I thinke)
 he could not, no more than Ba-
 laams asse could; for we do not
 read, that God tooke away either
 his speech or his reason, and yet
 none of his seed can so much as
 speake. Moreouer, no creature
 (I thinke) bare man euill will:
 and God saith, that they were all
 very good. But this serpent tem-
 peth man to sinne, and also be-

B

lyeth

Num. 22

It is wor-
th notingthat the
Deuill ab-
used the
wisest beas-to tempt to
sinne: andGod vsed
the sim-
plest beas-to reprove
for sin-

ning.

lyeth God himselfe : for *God knoweth* (saith he) *that yee shall be as Gods.* Whereas contrariwise God knew, that they should be as Devils : but this was , to the end they might haue a bad opinion of him, as though knowing the fruit to be good for them, of malice he forbad them to eat thereof, lest happily they should be equall to himselfe. These reasons haue induced me to thinke (as before I said) that the Deuill spake in a serpent : and if a Rau-
 uen , Parret , or the like being taught, can so mooue his tongue, as that hee vttereth plainly some sentences : wherefore should it seem an hard matter for the Deuill being a spirit, so to mooue the tongue of the serpent, as that it should speake, what hee would haue it? Againe, it must not seem very strange, though God gaue the Deuill so much power over
 the

*A Rau-
 saluted the
 people of
 Rome.
 Plin. lib.
 19.*

the serpent, that whereas by him-
 selfe he tempted Christ, by it he
 should tempt the woman: for we
 see, that hee daily abuseth Gods
 good creatures to the same end,
 though not in the same manner,
 God suffered not the Deuill to
 cause the serpent to sting man, or
 any wayes to hurt him; for God
 bare a fauour vnto Adam, as
 bearing his owne image: and
 whereas by means of the serpent
 the sting of death was fastned in
 him, he himselfe was wholly to
 blame; for Adam might haue
 resisted the temptation, howsoe-
 uer the other, being without rea-
 son, and not knowing what hee
 did, could not chuse but tempt.
 If any heere aske: wherfore then
 was God angry with the serpent?
 I answer, that if I had a Parret,
 which being taught, did speake
 blasphemous words against
 God; though I were more of-

To tempt,
 is not to
 hurt: for
 Christ was
 tempted,
 but not
 hurt.

1. Cor. 13

It was not
 sin in the
 serpent,
 wanting
 reason, to
 tempt: no
 more, than
 it was a
 vertue in
 the asse to
 reprove.
 Vertue and
 vice befall
 not beasts.

Rom. 9.

fended with his instructor, yet could I not be well pleased with him; and though hee knew not what he spake, yet would I cause his head to be pulled off, thereby to shew my hatred towards blasphemie. Moreover, Gods iudgements are a depth without bottom: hath not the Potter power over the clay, to dispose of it at his pleasure? Pry not then too curiously into Gods wayes, for they are past finding out: and know this for certaine, that the Iudge of all the world will doe right vnto every creature.

Gen. 3.1.

The Deuil now assaulting the woman in the absence of her husband, first asketh her this question: *Yea, hath God indeed said, Yee shall not eat of euery tree of the garden? Vnto whom she answered: Wee eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the middes of the garden*

garden, God hath said, *Yee shall not*
eat of it, neither touch it (and there-
 in said more than we finde God
 did, for hee did not forbid tou-
 ching) *lest peradventure yee dye*
 (and therein said lesse) for God
 said, they should dye without any
 peradventure. The Deuill then,
 being like the serpent out of
 whom he spake, having thus got-
 ten in his head, and made the
 woman to hearken vnto him, ea-
 sily brought in his whole bodie:
 for he had no sooner said, *Yee*
shall not dye at all; when presently
 the woman was perswaded to eat,
 and being more forwardly with
 her husband, than the serpent
 was with her, gaue vnto him, and
 he did eat likewise. Although it
 seemeth very strange, that Adam
 resembling God in wisdom, did
 not rather reprove his wife,
 than so rashly follow her exam-
 ple. And forasmuch as it may

seeme an vnreasonable matter to reasonable men, that God should be so much displeased for the eating of an apple, or such like: we are to know, that vnder this sinne, others also are couched. As first, infidelitie or distrust of Gods goodnesse: and we see, that a good meaning man taketh no iniurie so much to heart, as when such, whom hee hath done well for, haue a bad opinion of him, as though he were their enemy. Secondly, there was pride, in that not content with the estate wherein God had placed them, they would needs better it against his will. And were it onely a bare breach of Gods commandement, without either distrust or pride adioyned thereunto: we know, that a subiect, especially of the meaner sort, were something to blame, if he durst pull an apple

in

in his Princes garden, being aforehand forbidden so to doe. It was then a fault in Adam : and both not our owne reason now teach vs, that by how much he is greater against whom an offence is committed, by so much the offence is greater, and deserueth greater punishment ? Gods greatnesse then being infinite, Adams fault was no lesse, our owne reason being iudge. Thus haue I laid before thine eyes the grieuousnesse of this sin: which I counsell thee alwaies to haue in minde. For I nothing doubt, but God by this their sin in the beginning, would haue vs learne euer after, how he esteemeth of euery sinne, be it but the eating of an apple against his commandement. For consider, it was not murther, it was not adulterie, nor any such like ; but onely the eating of an apple one

18 *A Touch-stone.*

time: and yet by reason of Gods greatnesse this sinne deserued euerlasting damnation, according vnto reason it selfe, howsoeuer many not well considering the matter, doethinke the contrary.

*Of the punishment
for eating
the forbidden
fruit:*

God then being iustly displeased with our first Parents, thrust them out of Paradise, lest eating of the tree of life they should liue euermore. For although, had the tree vertue to preserue mans life, God might haue bereaued it thereof at his pleasure: yet, if God gaue it for a signe vnto them, that whiles they did eat thereof, they should liue; eating thereof they must needs liue, seeing God is truth and cannot lye. That therefore they, and their posteritie (as taking substance from them) might now taste of death, not onely temporarie, but euerlasting too (excepting those alone, which since haue fed on Christ)

*Except yee
eat the
Besh, &c.
oh. 6. 53.*

Christ) they were sent forth into this cursed earth : where, how many miseries both they and wee haue sustained, experience doth better teach, than I am able. Not to stand then vpon bodily calamities, as pertaining nothing to our purpose, and which all of themselues doe easily perceiue: know, that euery mothers child may now say, as the Prophet Dauid doth, *I was borne in iniquitie*, Psal. 51. *and in sinne hath my mother conceived me.* So that by nature, as soone as we haue any being, wee are hatefull in the sight of God: even as a young wolfe, or other harmefull beast, is in our eyes; whom wee doe hate, not for the hurt he hath already done; but because we know his nature to be such, that when he commeth to yeeres, he will doe harme, if occasion bee offered. Our knowledge of God and goodnesse is

1. Cor. 2. cleane gone, for the naturall man
 perceiveth not the things of the spir-
 it of God; yea, so foolish are wee
 Psal. 73. and ignorant, even as beasts be-
 fore him. If we had knowledge
 to doe good, yet were there no
 will: if will, then wanted wee
 Philip. 2. power; For it is God that worketh
 in vs, both the will and the deed;
 even of his good pleasure. Nay, so
 far are we from knowing, or wil-
 ling, or doing that which plea-
 seth God, that of our selues wee
 cannot so much as thinke a good
 thought; for, all the imaginations
 2. Cor. 3. (and not some onely) of thoughts
 Gen. 6. 5. of mans heart are wholly euill conti-
 nually (and not onely for a time.)
 In a word, by nature we are no
 better than filthy styes (as it were)
 of that vncleane spirit the De-
 uill: our wils being so wholly
 linked vnto his will, that hee no
 sooner biddeth vs goe, but wee
 goe; come, but we come; doe
 this,

this, but as obedient seruants, or rather willing slaues, we are ready to doe it out of hand. And in this miserable estate wee all continue, as vtterly vnable to helpe our selues; vntill it pleaseth God of his free mercy in his sonne Christ the second Adam, to send downe his holy Spirit into our hearts, who driving the vncleane Spirit out of his possession, taketh vp his lodging there, and regenerateth, or causeth vs to become new creatures. This God doth vnto some at one time and vnto others at another; as our Sauour sheweth in the Gospel by Saint Matthew. There hee likeneth God to an householder, which goeth out at the dawning of the day to hire labourers into his vineyard: and againe, about the third, sixth, ninth, and eleuenth houre, which is the last houre in the day saue one.

Mat. 20.

one. For the Iewes parted the time between sunne-rising and sunne-set into twelue parts, were the day longer or shorter: and when the sunne had been vp one part of the twelue, they called that, the first houre: and when it lacked but one part of going downe, they called that, the eleventh houre. The meaning now of this parable is, that God calleth men effectually by his holy Spirit vnto amendment of life; some being very young, at the first houre of the day; others, at twenty, forty, threescore, yea fourscore yeeres of age, or vpward; when the sunne beginneth to set, when their liues begin to end, and they are ready to goe vnder ground. But now, it shall suffice for our purpose to make two sorts onely; and to say, that God sanctifieth some, before they come to yeeres of discreti-
on;

on; and others after they come
to some age. Those, of whom
the holy Ghost tooke posses-
sion, that he might dwell in them (as 1. Cor. 3.
the Apostle speaketh) before
they come to yeeres of discreti-
on; can hardly know by the
time before, or when hee tooke
possession, that he is in the house.
For being not past fourteene
yeeres of age or thereabout, they
had not discretion to marke any
alteration in themselves: and
moreouer, seeing they were not
long accustomed to the vanities
of the world, they found happily
no great difficultie to leaue and
forsake them. But these being
(I thinke) few in number, may
know it by the whole course of
their liues since, of which I will
speake anon. Those, in whose
hearts the holy Ghost tooke vp
his lodging after they came to
some yeeres, may know by the
manner

manner of their lines before, by the manner of their liues when, and by the manner of their liues since hee entred, that the Comforter is there abiding.

CHAP. II.

Of the manner of our liues, before we become the Temple of the holy Ghost.

BEfore the spirit of God dwelleth in a man, hee shall haue trouble of minde, and his conscience will bee much disquieted. For the holy Ghost vseth the word of God (called by S. Paul, *the sword of the Spirit*) as a means to expell the vncleane Spirit out of his dwelling place. This sword of the Spirit hath edges on both sides: this word of God containeth in it, both threatnings of death and damnation against the wicked, and promises of mer-

cie

*The holy
Ghosts
weapon.
Ephes. 6.
Reuel. 1.*

die and saluation vnto those, which repent from the bottome of their hearts, and will not suffer the Deuill to haue either vpper or lower roome there any more. Now, when a sinner, be he an oppressour, adulterer, drunkard, sweater, dicer, &c. heareth and considereth Gods threatnings in his word against his sinnes, hee beginneth to feare his own estate, which feare is the beginning of true wisdom. I know well, there are many so obstinate, that heare they neuer so many threatnings, yet are nothing at all thereby made afraid: but I speake of him, vnto whom God being gracious, meaneth to bestow on him the grace of his holy Spirit. Such a man (I say) hauing a guiltie conscience, feareth lest those plagues will befall him: but considering further the promises of God to the penitent, hee purposeth

seth with himselfe (being mooued by the holy Ghost) to become a new man : which as soone as the Deuill perceiueth, presently he beginneth to play his part, if by any meanes hee may keepe him still vnder his subiection : and then shall a mans minde be troubled, the Deuill tempting him to continue in his sins, and the holy Ghost moouing him to amend his former life. When a strong man armed keepeth his house, the house it selfe will be in quietnesse : but when a stronger cometh to driue him forth, then will the house be much disquieted and broken downe ; the one striving to breake in thorow the doore, window, or wall ; and the other being ready to resist at all places. For howsoeuer the man within knoweth himselfe to bee the weaker, yet will hee not yeeld straightway, seeing he standeth

death on the surer ground, and
 hath the house on his side. In
 like manner, as long as the De-
 vill (who is likened to a strong Luk. II.
 man) keepeth our soules vnder
 his subiection, and ruleth vs at
 his pleasure; so long (it may be)
 we shall have quietnesse of mind:
 but when the holy Ghost being
 stronger commeth to take pos-
 session of vs, then will our minds
 be much disquieted. For how-
 soeuer the Deuill be the weaker,
 yet will he not yeeld in haste, per-
 ceiuing that we take his part: and
 being loth to let vs goe, hee will
 not spare the house, but will re-
 sist at all places, and vse his wea-
 pons to the vttermost.

The weapons of the Deuill *The Devils
 weapons.*
 are two: the one, Despaire: the
 other, Presumption. And he will
 vse both to euery man, if need re-
 quire; although he will happily
 vse one in greater measure than
 the

the other. If a man be a common theefe, drunkard, swearer, whore-master, or any such notorious wicked liuer; and hearing out of Gods word that none such shall be saued, is earnestly moued by the holy Ghost to forsake his sinnes: then for the most part will the Deuill labour most to haue such a man despaire, perswading him, that his sinnes are so horrible, his life so wicked, that God will not forgive him. Thus hee serued Cain: thus hee serued Iudas: & thus (no doubt) he hath serued some other besides. If a man be no such notorious wicked liuer, but giuen ouermuch to the vaine vanities of the world, as dancing, carding, bowling, &c. and hearing that he which is a friend of this world, is an enemie vnto God; beginneth to withdraw his affection from these fooleries: then vsually will

the

Genes. 4.

Iam. 4.

the Deuill tempt such a man
most to presume, assuring his
conscience (for the father of lies Ioh. 8.
makes no conscience of a lie) that
howsoeuer he walketh in the way
to hel, and keepeth still the same
path, yet Gods mercie is so great,
as that hee shall come to heauen
in the end. Thus hath the De-
uill preuailed, I nothing doubt,
with almost infinite thousands:
yea, for one that Despaire hath
kept vnder his subiection, Pre-
sumption (I am perswaded) hath
kept many hundreds. But now,
against these weapons of the De-
uill the holy Ghost will oppose
the two edged sword of the Spi-
rit: and that a man should not
despaire, will put him in minde
of many comfortable sayings in
Gods word; as, that at what time
soeuer a sinner doth repent, &c.
that God willet not the death
of a sinner; that he delighteth in
mercies;

1. Sam. 15

mercie; that he is the Father of
 mercies: in a word, that Gods
 mercie is infinite, and seeing his
 finnes are not so, therefore Gods
 mercie is greater than his finnes;
 which he also shall one day finde,
 if presently he will forsake them.
 Again, that a man should not
 presume neither, the holy Ghost
 will lay before his eyes some ter-
 rible examples of Gods ven-
 geance vpon sinners; as, vpon
 Saul, for sparing the Amalekites;
 vpon Adam, for eating an apple
 only: and also some fearfull say-
 ings; as, that God is a consuming
 fire; that the soule which sinneth,
 shall die; that wee shall giue ac-
 counts of euery idle word, &c.
 Thus then, the Deuill striving
 to keepe our soules, and the holy
 Ghost striving to driue him
 forth; our soules and conscien-
 ces will be much disquieted, the
 house in the meane season will be
 broken

broken downe. And to the end
(gentle Reader) thou mightest
make some triall heereof in thy
selfe, before I goe any further:
Art thou a drunkard, whore-ma-
ster, profaner of the Lords day,
a dicier, a carelesse Minister, a
corrupt Magistrate? Or hast
thou iniured any man by op-
pression, theft, coofening; or li-
vest in any such sinne? And doth
the holy Ghost moue thee now
(marke, whether he doth or not)
for feare of Gods anger to for-
sake this thy wickednesse? Let
him then make a breach in the
house; let him perswade thee to
amend; doe thou purpose with
thy selfe to forsake thy drunken-
nesse, whoredome, dicing, &c. or
if thou hast iniured any man, to
make him some recompence.
And then shalt thou see, what a
stirre the Deuill will keepe in thy
minde, before thou shalt bring it
to

to passe, and shalt forsake, either thy whoredome, gaming, profaning of the Lords day, &c. or restore ill gotten goods. And now I pray thee, marke what I say, If the Deuill will so much disquiet thy minde, before hee will lose one roome in the house, and thou shalt forsake any one sinne, which hauing done, thou maist be his slaue still: what stirre (is it likely) he will keepe, before hee will lose all the roomes, and thou shalt forsake all thy sinnes, which hauing done, thou shalt become the Temple of the holy Ghost? I warrant thee, the Deuill will not so let thee goe: but will first much trouble thy minde, and suffer the house to bee broken downe. Thou knowest, when he was cast forth of mens bodies, how hee did vex and rent them: and will hee then be cast out of our soules and consciences with

Mark. i.

no adoe? No, thinke not so : if thou wilt goe to heauen, thou must saile by hell : if thou wilt haue the peace of God which passeth all vnderstanding, thou must be content to endure some trouble first at the Devils hands. But this trouble (I know) is in some leise, and of lesse continuance; as it was in those, of whom we reade in the second of the Acts. For S. Peter had no sooner handled the sword of the Spirit, and they were only *pricked in their hearts* therewith ; but presently three thousand were added to the Church, and became the Temple of Gods Spirit. In some againe, it is more, and of longer continuance ; as it was in S. Augustine ; who setting downe at large the strange combat that he felt in himselfe, yet writeth no more (I nothing doubt) than what some other doe likewise know

Trouble of minde, in some more, in some lesse.
Act. 27.

know by experience. Now, the reason of this difference between men in this case, is very plaine and euident. For suppose, that a Christian Prince should with his armie breake into the Turkes dominion: would not the Turke fortifie those castles best, out of which being wonne, the enemy might doe him most harme? So, whom the Deuill seeth to be the likeliest instruments for the ouerthrow of his kingdome, if once they are become the Temple of the holy Ghost; those is he most loth to let goe out of his subiection, those doth he fortifie most against all good inspirations; and neuer giue ouer, vntill he see the castle beaten flat to the ground. Examine now thy selfe (gentle Reader) whether thy minde at any time heeretofore hath beene troubled for thy sins, or whether thou hast alwaies li-
ued

at one stay and in quietnesse.
Thou hast, it is the more dan-
gerous: for, before possession be
gotten, the house must needs be
something battered.

CHAP. III.

*Of the manner of our lives, when we
become the Temple of the holy
Ghost.*

WHEN the holy Ghost
hath entred, and a man
is truly sanctified: then, after this
storme, there will follow a calme.
For thou knowest, that if a
strong man be once driven out
of his house by one that is stron-
ger, the house shall not be bro-
ken downe any more: and when
the holy Ghost hath driven the
wicked Spirit cleane out of his
possession, a man shall haue peace
and quietnesse of minde. For
then indeed shall he be willing to
C forsaake

Rom. 8.

for sake his sins ; and moreover, shall haue faith in God, which it is not possible hee should haue, the Deuill bearing rule. For it is the Spirit of God onely, which can truly assure our spirits, that wee are the children of God. Which assurance vntill we haue, we can no more put our trust or haue faith in God, than wee can put our trust in the greatest enemies we haue, and looke for any fauour at their hands.

oh. 3.

This now is the time, when a man is said to be borne againe : *Except a man bee borne (saith Christ) of water and of the Spirit, he cannot enter into the kingdome of God.* And indeed, some shall feele such a change, that they shall thinke themselves euen borne againe ; yea, new men, and almost in another world. I doe not say, that all shall : but if this alteration were small in any,
Christ

Christ would not (I thinke) haue
said, *Except a man be borne, &c.*
hee would rather haue giuen it
some other word. Surely, it is a
very strange matter to be borne
again: but yet (in my opinion)
it were more strange, for a man
to be borne againe after he com-
meth to yeeres of discretion, and
not to take notice thereof euer
after. This againe is the time,
when a man shall first know, that
God is light, and in him is no
darknesse. For some (whether
few, or many, I cannot say) shall
euen sensibly perceiue a light
then shining into their hearts
and consciences. And of this
time it is, that Christ speaketh in
the fifteenth of Saint Luke: for
as soone as the holy Ghost ta-
keth possession of vs, hee giueth
vs faith, whereupon immediately
followeth repentance. Christs
words in S. Luke are: *There is*

1. Ioh. 1.

Luk. 15. 7.

more ioy in heauen ouer one sinner
that repenteth, than there is ouer
ninetie and nine iust persons, that
need no repentance. It is a true
saying, as comming from him
which is truth it selfe; and I no-
thing doubt, but many know this
to be true also; *There is more ioy*
in one sinner when he repenteth, than
there is in ninetie and nine iust per-
sons, which haue repented long agoe.
Oh (deare brother) consider with
thy selfe, if thou laiest in prison
fast bound, being condemned to
a cruell death; and suddenly one
should bring thee word, that in-
stead of the expected torment,
thou shouldest haue an vnexpe-
cted kingdome, for thy Prince
had chosen thee for his heire:
How welcome would that ri-
dings be vnto thee? How would
it comfort thy troubled spirit?
Couldst thou almost containe
that sudden ioy? Let it not then
seeme

seeme strange, if that mans ioy
be then wonderfull, when the
holy Ghost shall bring his con-
science word; that whereas be-
fore, he was ready to be cast into
hell fire (which then he shal both
know, and also well consider) he
is now become the child of God,
hauiing all the godly for his bre-
thren, and Christ himselfe for
his elder brother, with whom he
is fellow-heire of the kingdome
of heauen. The consideration of
this his estate will greatly reioice
him euer after; but yet, at that
time most, when first the holy
Ghost sealeth it in his heart and
conscience. Surely, when the
holy Ghost first taketh possessi-
on, his manner is to keepe house-
warming for a time.

*The holy
Ghosts
house-
warming.*

Examine now thy selfe (gentle
Reader) whether thy minde be-
ing troubled for thy sins heere-
tofore, it was afterwards quiet, or

not. If not; then know, that possession was not gotten; for the holy Ghost would have assured thy conscience of remission of thy sinnes, and then would not thy minde any longer be so troubled for them. If thy minde was quiet afterwards, then consider the manner of thy life since, lest otherwise thou shouldest happily be deceived. For it may be, that thou hast had trouble of minde, and quietnesse after, and yet possession not gotten; as I will make plaine vnto thee by the former similitude. When one strong man striving to drive another forth of his house, hath assailed to breake thorow the doore, wall, or window: and perceiue, that not onely the man within, but the house also, by reason of the strong building, doth resist him, and put him to very much labour. It may be, when

hath tried sometime, that he
will vtterly giue ouer, as iudging
it not worth his paines; and then
the house will be at quietnesse
again, and not broken downe
any more. In like sort, when the
holy Ghost commeth to driue
the Deuill out from ruling vs;
and perceiueth, that not only the
Deuill, but wee also taking part
with the Deuill, doe very much
relist his good inspirations: It
may be, that he will iudge vs vn-
worthie of his gouernment; and
being offended (as one that
sought our good, and not his
owne) will after some assaults
leauetroubling vs; and going his
way, giue vs ouer wholly to the
Deuill againe. Yea, consider
with thy selfe (gentle Reader)
whether thy minde hath not
heeretofores beene disquieted,
when thou hast heard at a Ser-
mon, or read in some good

booke, Gods threatnings against thy sinnes. Nay, is not thy mind now troubled with feare? And yet, as heere tofore, so when thou hast left reading, thou shalt happily haue quietnesse, and possession not taken neuerthelesse. For the holy Ghost seeing thee to take part with the Deuill (beware of it therefore) will happily goe his way, iudging thee vnworthie of his spirituall regiment: and then shalt thou haue quietnesse of minde, as thou haddest, before thou tookest my booke in hand. A man then may haue quietnesse after trouble, and yet the house not wonne: hee may also haue some kinde of reioicing, and yet the Comforter not there abiding. That thou maist not therefore be deceiued, consider the whole course of thy life since that time: for a new master will not lightly order his house, as he did

oh. 5.

all that was in it before. And
howsoever soene (as I haue said
heretofore) cannot know by the
manner of their liues before, or
when, the holy Ghost rooke pos-
session, that hee is in the house:
yet by the manner of their liues
now (were they sanctified in their
mothers wombe, as Iohn Baptist Luk. 1.
was) euery one may know, who is
householder. For the holy Ghost
will not governe vs, as the De-
uill would; they are of so contra-
rie a nature. Marke well then
this that followeth: and remem-
ber, that I speake not of the
strong Christian; only I say this
vnto him, Let him that standeth,
take heed lest he fall: but of the
weake Christian, who being the
Temple of the holy Ghost, and
hauing indeed a saving faith, is
sometimes much in doubt here-
of, and of the carelesse and pre-
sumptuous Christian, who being

44 *A Touch-stone*

a slave of the Devill, and having
no true faith at all, yet doth not
perceave his lamentable estate.

to protecte euill men from
CHAP. IV.

*Of the manner of our liues, after we
are become the Temple of the holy
Ghost: and first, of his testi-
mony vnto our soules and consci-
ences.*

If thou art in the state of salva-
tion, and hast truly repented:
if thou art the child of God, and
hast a true sauing faith: if
(which commeth all to one) the
holy Ghost dwelleth in thee,
then hath hee heretofore made
known to the house who is
householder, and doth still some-
times assure thy conscience, that
thou art the childe of God; ac-
cording to that of S. Paul to the
Romans, *The same spirit (which
dwelleth in vs, verse 11.) beareth
witness*

om. 8.
5.

wisdom to our spirit, that we are the children of God. But now, seeing the Deuill also falsly perswaderh the wicked, that they are regenerate, and shall be saued : how should a man know, whether this perswasion or assurance cometh from the holy Ghost, or from that wicked and deceauing spirit? I will shew thee how, God assisting me with his holy Spirit.

First, if the holy Ghost dwelleth in thee, then will hee open thine eyes to see thy sinnes, not onely outward, but inward also; and moreouer, will cause thee to esteeme euery sinne (be it neuer so little in other mens sight) a great offence against God. For this serueth to the setting forth of the glory of Gods grace and mercy, which appeareth to be by so much the greater, by how much his sins are more hainous, whom God forgiueth: and we see,
how

1. The manner of the assurance.

1. Tim. 1. how S. Paul doth magnifie the mercy of God, in that when hee was a blasphemmer and persecuter of the Church, he was notwithstanding receiued to fauour. Againe, this serueth to the encreasing of our loue towards God: for hee to whom much is forgiven, will loue much; whereof we haue an example in the sinner, of whom our Sauour testified, saying: *Many sinnes are forgiven hir, for shee loued much.* But now, though a man see his sinnes, and duly esteemeth them, yet will the holy Ghost assure his conscience of pardon, drawing his argument from the mercy of God: for indeed, though we haue heretofore and daily doe many waies offend God, yet his mercy is greater then our sins, and for his sonnes sake hee will be mercifull to his children.

Contrariwise, if the Deuill dwelleth

dwelleth in thee, hee will not suffer thee to see some sinnes, as thy want of faith, thy inward pride, malice, couetousnesse, selfe-loue &c. and those outward sins which thou seest, as thy mocking, foolish iesting, lying, swearing, coo-fering, drunkennesse, whore- dome &c. hee will cause thee to esteeme small offences. Whereas then the holy Ghost groundeth his testimony and assurance on the infinite mercy of God, the Deuill contrariwise on the finalnesse of our sins. And what shall we heare some say; I am no common lyer, swearer, drunkard &c. and though I sometime lie, sweare, pilfer, deceaue, be drunken &c. yet this is no great matter, God will easily pardon this, and I see al men liue as bad; wherefore I shall be saued as well as they.

Secondly, if this perswasion commeth

2. Assurance
is not
continuall

commeth from the holy Ghost, then is it not continuall ; nay, in some very seldome : whereas their doubtings whether they shall be saued, are very often, and almost euery day. For (marke it well) if a man hath some assurance from Gods spirit, that he is the childe of God, and fellow heire with Iesus Christ of the kingdome of heauen: then shall he with Saint Paul account this world and worldly things as vile in comparison thereof, according to that of our Sauior Christ,

Math. 13. *The kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all (not a part only) that he hath and buieth that field. The fauour of God then, and his mercies in his sonne Christ, being a mans chiefest treasure, where that is, there will his heart be al-*

so:

Math. 13.
44.

Ghost, may, in
 hereas they
 n, and
 arke it
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so: and seeing his assurance is
 but small (as no mans, I thinke,
 in these daies is great at the first)
 his chiefest care shall be, how he
 may be certain and out of doubt,
 but happily in the end he should
 finde himselfe deceiued. If a
 worldly minded man were in
 some hope of obtrayning a king-
 dome here on earth, how would
 hee beat his braines thereabout
 continually, casting this way and
 that way with himselfe, and neuer
 be quiet in minde day nor night,
 vntill he were sure of obtayning
 his desired promotion; yea, and
 though he were neuer so sure, yet
 would scarce thinke himselfe sure
 enough, vntill he were in full pos-
 session thereof? Indeed, it is most
 true as our Sauour saith, that *the Luk. 16.*
children of this world are in their
generation wiser then the children of
light: and therefore a good Chri-
 stian will not be so carefull of his
 future

future estate, as a worldling of the present. But yet, I leave it to thy consideration, whether the childe of light is not more careful of comming to heaven, then he himselfe would be of obtaining some earthly promotion; although not so carefull happily as a child of this world would be in the like case. A weake Christians minde then running chiefly on these matters, although at sometimes hee be in good hope, and thinketh that he euer standeth on sure ground: yet at other times happily it will be otherwise with him, and he shall have these or the like cogitations. I know, that I haue many waies grievously offended God; and howsoever he hath promised to forgive al those which beleeue in Christ: yet, how doe I know, that he will forgive me? How doe I know, that I doe truely beleeue? Few
men

Luk. 18.

men (saith our Sauiour) hath a true faith: few men, I often heare enter the straight gate: how doe I know certainly, that I am one of those few? I doe not see it written in the Scriptures, that God hath chosen me by name. And then, considering his owne infirmities, together with the want of Gods graces, his minde shall many times be much troubled with doubting.

True it is, as before I haue said, that when the holy Ghost first taketh possession, there will follow peace and quietnesse: but yet this quietnesse in some continueth very short time. For the Deuill being in a rage that he is cast forth, will strue to come in againe, and seeke by all meanes to disquiet vs: so that, what through his temptatiōs, what through our own corrupt nature, we shal oftentimes much doubt, and some at some

*Of the difference be-
tweene a
weake
Christian
and one
that dis-
paireth.*

Sometimes euen almost despaire of their saluation. If here it be asked: Seeing the Deuill tempteth some to despaire before the house is won, and others after; how should I know of whether sort I am? Ans: Euen by this: if the vnclean spirit be not yet cast forth, then dost thou nourish (as it were) such temptations: and howsoeuer thou knowest thy lamentable estate, yet dost thou not call vpon God; as Iudas did not, for ought we finde: or if thou dost with thy lips, yet canst thou not for thy life pray heartily vnto him, that he would haue mercie vpon thee. Whereas, if the holy Ghost hath gotten possession, then commonly disliking thy selfe for distrusting Gods goodnesse; faine wouldest thou beleue, faine wouldest thou haue Gods graces as plentifully as any man, and so (to vse the words

despaire words of our Saviour Christ) Mat. 5.

it be as if thou hadst even hunger and thirst after righteousness. Diddst thou never (gentle Reader) after long fasting even long for the food of thy bodie? Such a longing shalt thou, feeling the want of Gods graces, the spirituall food of thy soule, haue after them also: and therefore, seeing euery good gift commeth downe from Iam. 1.

thy laboure above, shalt heartily and earnestly call vpon thy heauenly Father; who meaning in some good measure to satisfie thee at length, will it may be defer the time very long, as it shall seem to thee, that so thou maiest esteeme his graces the more, and be more thankfull vnto him, when he hath granted thy request.

Wherefore
God defer-
reth the gi-
uing of his
graces.

Contrariwise, if this perswasion commeth from the lying Spirit, then is it alwaies the same: and such a man thinketh, that hee hath

*Thus I
have heard
som: speak*

*Of the dif-
ference be-
tween a
strong
Christian,
and one
that presu-
meth.*

hath a strong faith, whensoever hee thinketh vpon this matter, which indeed he doth very seldom, as hauing small care of his owne estate. But if vpon occasion it commeth into his minde, then commonly he hath these or the like cogitations. I know, I am a sinner: but God is mercifull, God is merciful; what need I trouble my selfe about these matters? The Preacher saith, I must beleene stedfastly, and so I will. Hereupon, he striveth to put these thoughts quickly out of his minde, and is perswaded, that hee hath alwaies a strong faith, whereas it is onely a blind presumption. If heere now it be asked: Seeing he that hath a strong faith, is alwaies perswaded, that he hath such a one; how should a man know, whether he hath a strong faith, or a strong and blind presumption? Anſ:

As Very easily. First, he that
hath a strong faith, is even al-
most as certaine of his salvation,
as if he were in heaven already.
Whereas he that blindly presu-
meth, if he would enter into his
own heart well, should easily
perceiue, that he greatly doub-
teth of his salvation. Secondly,
the strong Christian hath some-
time (I thinke) been something
troubled with doubting of Gods
fauour, and knoweth himselfe to
bee now more assured thereof,
than he was heretofore. Hast
not thou (gentle Reader) since
thou wast a young child, percei-
ued thy selfe to grow & increase
in strength? Thus it fareth with
a man, after he is borne againe,
and become the child of God:
he receiueth *grace vpon grace*, and Ioh. 1.
goeth from strength to strength,
and may (if he marke it) perceiue
how he groweth vp *unto a perfect* Ephes. 4.

*Few I
think haue
a strong
faith in
these daies.*

MAN,

man, vnto the measure of the age
 the fulnesse of Christ. Whereas
 the presumptuous Christian
 knoweth not what a weake faith
 meaneth; he neuer perceiued his
 faith to increase: but fondly per-
 swadeth himselfe, that he hath
 now a strong faith, and euer had.
 Thirdly, a strong faith at all
 times greatly comforteth a man,
 farre more than if some Prince
 had chosen him to be his heyre:
 for he knoweth himselfe heyre
 of the kingdome of heauen.
 And, what through the certaintie
 of his saluation, what through
 the hatred of his ownnesnes, he
 shall vnfaignedly say with Saint
 Paul, *I desire to be loosed, and to be
 with Christ.* Yea, sometimes I
 thinke he shall haue such a long-
 ing after death, as that he can
 scarce be content to liue any lon-
 ger, were it in neuer so great
 worldly prosperitie. Whereas,
 let

Philip. i.

the age
Whereas
Christian
ke faith
iued ha
lly per
re hath
er had
at all
a man,
Prince
eyre :
heyre
auen,
rtoin-
ough
s, he
aint
to be
es I
on-
can
on-
eat
as,
let

him that hath a strong pre-
sumption, consider ; whether
assurance of eternall life doth
oyce him asmuch, as the assu-
rance of an earthly kingdome
would : let him examine him-
selfe, whether he would not giue
his hope of heauen heereafter,
for a Lord-ship out of hand, so
that he might be sure to dye as
other creatures doe, and neuer
come to iudgment. As for death,
hee hath small longing after it,
inlesse it be for the miseries,
wherein he liueth : it is not for
the certaintie of his saluation ;
much lesse is it for the hatred of
his sinnes, because by them he
offendeth God, which hath been
to him a louing father.

Examine now thy selfe by that
which hath been said : for if thou
readest on still without pausing,
one matter will bring another
out of thy head, and so it will do
thee

thee no good. It is God, which mooueth thee to read ; but it is the Deuill, which tempteth thee lightly to passe it ouer : and if he can now keepe thee from examining thy selfe, he will doe it with greater ease heereafter.

CHAP. V.

Of the holy Ghosts ordering that mans life, in whom he dwelleth.

BESIDES the testimonie of Gods Spirit vnto our soules and consciences, there is yet another marke, whereby a man may know, whether the holy Ghost dwelleth in him, or not : and that is, his behauiour to God and his neighbour. For a good tree may bee knowen by his good fruit : and a good faith sheweth it selfe by good actions. A wise householder will order his house wisely : and if the holy Ghost dwelleth

in in vs, we shall be ordered accordingly.

Now, to the well ordering of a house, one thing required, is, that the outward roomes be not onely well gouerned, but the inmost most especially, where the Master is most conversant. And if the holy Ghost be the Master, then shall we not onely doe that which is good outwardly, as giue almes, pray, heare or read Gods word, and the like: but we shall doe it well also, even with a good minde and heartily; as seeking to please God, who is delighted with adverbs, and liketh not barren. *i. good, vnlesse it be done well too.* There are some which liue outwardly as well as the best, and are liberall, no swearers, frequent Sermons, &c. for the holy Ghost hath wonne all the outward roomes, and driuen the Deuill to the inmost, to the castle,

i. The inmost roomes kept most cleane.

Some keepe all the outward roomes cleane.

Mat. 6.

Luk. 20.

Philip. 3.

castle, to the heart; where he bearing rule, marreth all. For although hee cannot hinder them from giuing almes: yet hee can make them do it with a minde to be praised, as hypocrites did. Although he cannot cause them to murder the innocent: yet hee can make them to abstaine onely for feare, as the Scribes did. Although he cannot hinder them from preaching and teaching Gods word: yet hee can make them doe it with an intent to procure talents to themselves, and not to Christ, as some false Apostles did in S. Pauls time. Whereas, if the holy Ghost ruleth vs, that roome, the heart, will be kept most cleane, as being the chiefest place of his abode: (although indeed; neither this, nor therest, so cleane, but that there needeth continuall cleansing; for howsoeuer the vncleane
Spirit

Spirit be cast forth, yet leaueth
such a bad saueur behindhim,
that it can neuer be done away,
whiles we haue our being heere.)
Was not the Temple all ouer-
laid with gold on the inside, al-
though on the outside it was co-
uered with lead, tile, or the like?
Markethen what I say, and God
goue thee vnderstanding in all
things. If thou be the Temple
of God, if the holy Ghost dwel-
leth in thee, thou art all overlaid
with gold within: though the
whole Temple be holy, yet the
inmost roome is the holy of ho-
lyes, or most holy: thy hart goeth
beyond thy hand, foote, eye, &c.
so that (like vnto S. Paul) thou
canst not doe so much good, nor
so sincerely as thou wouldest.
Wherefore thou wilt dislike thy
best actions, perceiuing thine
owne imperfections: and being
sorry for them, wilt call vpon
D 2 God

1. King. 6.

Rom. 7.

God for more grace, that so thou maiest be able to amend. If thou bee not guided by the holy Ghost, then doest thou more good than thou wouldest: for when thou doest any, it is not because thou wouldest doe good; but either for feare, or hope of reward, otherwise thou wouldest not haue done it. And againe, thou art sorry because enough others do not perceiue thy good deeds; and wouldest faine haue them counted better than they are.

2. All the
roomes, &
at all times
shalbe well
ordered.

Another point of a wise householder is to see, that not some onely, or at some times; but that all the roomes at all times be well ordered. And if the holy Ghost be householder, hee will haue a care, that the whole house shall alwayes be ordered according to Gods will and pleasure. The hands and feet shal labour honestly

ly for their liuing : and if they
hauē stolen any thing at any
time before, shal now be ready to
ge and restore it againe. The
eyes and eares, in steed of loue-
bookes, playes, and such like ;
shal be busie in reading and hear-
ing, and the tongue in talking
of Gods word. The mind (marke
it well) shal haue litle leasure to
examine other mens liues, for
looking to his owne wayes, and
considering, whether the hands,
eyes, eares, and all the parts of
the bodie, bee alwaies obedient
vnto God or not. Were the ho-
ly Ghost a sojourner onely, hee
would happily looke but to
some three or foure roomes, and
for three or foure moneths, or
thereabout. But now, hee is said
to dwell in vs ; and therefore will

1. Cor. 3.

they

D 3

*Some keep
all the
roomes
cleane at
some times.*

they are imployed. There are many now a dayes, which haue certaine times of seruing God : and then they make a great shew of religion, so that neither right eye nor right hand are spared ; but the one is pulled out, the other cut off, and both cast away, as though they should neuer bee fetcht againe. S. Augustine reporteth of his time, that it was then a common custome to deferre their Baptisme vntil twenty yeeres of age, or vppward : and the reason was, that so in the meane space they might liue like Heathens, and more licentiouslly. Hereupon came this prouerbe : *Let him alone, he may doe what he will, he is not yet baptised.* And is not the like now happened in the other Sacrament ? So that this may now bee a prouerbe : *Let him alone, he may doe what he will, hee meaneth not yet to receiue the*

Communi-

Communion. This sort of men, though they liue like Pagans all the yeere, yet they vsually counterfet great holinesse at Easter : so that a man would halfe imagine, the vncleane Spirit to bee cleane gone out of them. But within a while after, we may see him returned, & to haue brought seven Spirits worse than himselfe ; for they commonly liue worse than they did before : the right eye and the right hand are fetched againe in the Devils name. Of all kind of men their state seemeth most desperate: for if they dye at any other time of the yeere, there is litle or no hope of saluation. And though they haue so good hap as to dye at Easter, yet seeing man is not iudge, who looketh vpon the outward appearance onely for the time present ; but God, who is a searcher of the heart and

Luk. 11.

1. Sam. 1

reynes, and knoweth whether they meane with the sowe that is washed, to wallow againe in the mire; I stand in great doubt of them, least happily they should not speed well then neither.

*Others keep
some rooms
cleane at
all times.*

Mark. 6.

.King. 5.

Others there are, which are content to keepe some roomes cleane at all times: they are like vnto Herod; who heard Iohn gladly, and reformed many things: but one thing was lacking, he would not leaue his brothers wife. And so, they do not, neither would leaue all their sins: but thinke within themselves, as Naaman sometime said; *The Lord be mercifull to vs in this.* This is our right eye: this is our right hand: should wee pull out our right eye, and cut off our right hand, and cast them from vs? The Lord bee mercifull to vs in this. But the Lord will not bee mercifull vnto them: for how-
soeuer

For the holy Ghost hath gotten all the other outward rooms, but the Devill lyeth at the heart, and sheweth himselfe through this. As indeed it shall escape him hardly, but lest hee should be stifled, hee will have one outward room to take the aire, one room whereout he may breath his venome: wherby those which have the gift of discerning spirits, may soone perceiue what Spirit ruleth within. If the holy Ghost had once gotten the hart, the strongest room, hee would soone drive the Devill out of all.

Indeed, it often commeth to passe, that howsoever the Devill hath lost all the roomes, yet he afterward stealeth into some of them againe. For, suppose that a strong man bee driven forth of his house by one that is stronger: yet when he perceiueth the

other to haue gone into some inward roome, hee may breake in through the doore or window (the house of it selfe being not strong inough) and order the next roome, as hee seeth good. So, howsoever the Deuill were wholly cast forth, yet when hee perceiueth, that the holy Ghost being *griued* by vs, is gone into the inmost roome; and hauing left vs to our selues, lyeth hid at the heart: hee may easily breake thorow the window or doore, & dispose of the next roome at his pleasure. Thus he brake through Dauids windowes, that is, his eyeliddes (Eccles: 12.) and hauing gotten the rule of his eyes, made him looke on a woman, whereupon hee committed adulterie. Thus hee brake through Peters doore, that is, his lippes (Eccles: 12.) and hauing gotten the rule of his tongue, in one night made him

Ephes. 4.

2. Sam. 11

Mat. 26.

In three times to denie his Master. And thus it may befall any man: but yet, marke the difference between the godly and the wicked in this matter. A wicked man goeth with a full intent to sinne, and vpon premeditation; 2.Sam. 13 as Absalom did: who hauing conceived mischief a long time, after two yeeres brought forth iniquitie, and slew his owne brother. Secondly, a wicked man after the deed done, feareth man more than God; as Saul did: who desired Samuel to honour him before the Elders of his people, lest they following his example, should dishonour him, as he had dishonoured God in not destroying the king of Amalek. Thirdly, a wicked man, if he escape unpunished, is more emboldened to doe the like; as Absalom was: who hauing taken away his brothers

thers life, and the law being not
 executed on him for it; thought
 afterward to haue bereaued his
 father, who neuer wronged him,
 both of life and kingdome too.
 Contrariwise, a godly man fal-
 leth at first into sinne vpon a sud-
 den occasion, as David and Peter
 did. For the one walking vpon
 the rooffe of his house, saw a wo-
 man washing her selfe: and (as it
 seemeth) before he did either eat
 or sleepe, sent for her, and com-
 mitted adulterie. The other fol-
 lowed after his master into the
 hall of the high Priest; and when
 a question vnlooked for was as-
 ked on the sudden, hee denied
 him, saying, *I know not the man.*
 Secondly, a godly man after an
 offense committed, feareth Gods
 anger more than mans; and
 therefore when he commeth to
 himselfe againe, will speedily
 runne to God for mercie, as Da-
 uid

2. Sam. 15

2. Sam. 11

Matt. 26.

sal. 51.

did; and Peter likewise, who
went forth and wept bitterly.
Thirdly, a godly man will looke
better to his owne waies, after he
hath wholly recovered himselfe;
I say, after he hath wholly reco-
uered himselfe. For the Deuill
lightly will not be gone straight-
way; and when he is gotten into
one roome (beware therefore at
the first) hee may soone breake
into the next, as being onely a
thinne tearing, or some weake
partition betweene them. Surely,
if Peter hath once denied his
master, he shall forswear him in
the end: if Dauid hath lien with
the wife, he shall murder the hus-
band, and vpon premeditation
too. But when the vncleane Spi-
rit is cleane gone againe, then
shall a man be more circumspect
a good while after. Suppose, that
a theefe had broken into thy
house this last night: wouldest
not

*Marke
this, yee
that feare
God.*

*A fearfull
thing to
consider.*

not thou bee more carefull in
 looking to all places ; but most
 especially that, wherethe theefe
 brake in? So wil the holy Ghost.
 If the Deuill hath brought the
 fire of concupiscence into Da-
 uids eies ; that roome shall bee
 well watered, his troubled spirit
 shall send forth abundance of
 teares, which may keepe the fire
 from entring there any more.

Peterstongue hath for-
 denied his master
 ward day and nig
 from denying
 men, as that it s

Act. 4. 10.

boldly euen be
 Priest himselfe
 shall keepe oth
 thelike, according
 of our Sauour Chr.

Luk. 22.

art conuerted, strength.

thren. Indeed, it may be, a
 godly man may fal into the same
 sinnes againe : the Deuill may
 breake

refull in
ut most
e theefe
Ghost.
ght the
o Da-
all bee
l spirit
nce of
ne fire

make in at the same place again,
also get many other outward
homes, and keepe them long
time: but yet at last, although
with some strife, hee shall againe
be driven forth. For if the holy
Ghost draue him out of his ca-
stle, much more can he, and will
he, out of any other hold: and
alwaies after his departure grea-
t will be had to keepe him
either at those or
s. Thus, euery
ones also, shall
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(gentle Rea- Of the di
naist perceiue fference b
r, by the whole twene t
house; and maist godly and
bee the childe of wicke in
y whole behauour to praiser.
ner and brethren: but yet
there are (I thinke) two particu-
lars chiefly to be noted. One is
Prai

not thou bee more carefull in looking to all places ; but most especially that, where the theefe brake in ? So wil the holy Ghost. If the Deuill hath brought the fire of concupiscence into Dauids eies ; that roome shall bee well watered, his troubled spirit shall send forth abundance of teares, which may keepe the fire from entring there any more. If Peters tongue hath for one night denied his master ; it shall afterward day and night bee so farre from denying before private men, as that it shall confesse him boldly euen before the chiefe Priest himselfe ; and (no doubt) shall keepe others from doing the like, according to that charge of our Sauour Christ, *When thou art conuerted, strengthen thy brethren.* Indeed, it may be, that a godly man may fal into the same sinnes againe : the Deuill may
 breake

A^ct. 4. 10.

Luk. 22.

take in at the same place again, also get many other outward homes, and keepe them long time: but yet at last, although with some strife, hee shall againe be driven forth. For if the holy Ghost draue him out of his castle, much more can he, and will he, out of any other hold: and alwaies after his departure greater care shall be had to keepe him from entring either at those or any other places. Thus, euery thing, yea their sinnes also, shall turne for the best vnto those which feare God.

Thou seest now (gentle Reader) that thou maist perceiue who is householder, by the whole ordering of the house; and maist know, if thou bee the childe of God, by thy whole behauiour to thy father and brethren: but yet there are (I thinke) two particulars chiefly to be noted. One is **Praier.**

Of the difference betwene the godly and wicked in praier.

Praier. For whereas a wicked mans praier is alwaies about one stay, very cold; and if he be at any time more earnest than other, it is in words onely when some are present; or else, because of the miseries wherein he liueth: A godly man, as at other times he feelth great alteration in himselfe, so doth he likewise in his praier; sometime they are cold, sometime againe very earnest; but yet commonly more earnest, when he praierh by himselfe, than in companie; when he asketh forgiuenesse of his sinnes, than release of any worldly miserie. *The holy Ghost* (saith Paul) *maketh requests for vs* (that is, stirreth vs vp to pray) *with sighes, which cannot be expressed.* If then thou sometime, although seldom, feelest these in thy praier; seeing they come from the heart, thou maist wel know who ruleth there.

Rom. 8.

there.
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nes,
mi-
ul)
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es,
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e.

there. How earnestly hast thou
 sent a prisoner begging for his
 life before an earthly Iudge? For
 him thus to doe, it was of nature :
 but it is a sure token of grace in
 thee, if thou canst thus earnestly
 call vpon thy heavenly Iudge
 for remission of thy sinnes, and
 the life eternall. Remember, that
 Gods house is the house of prai-
 er. In the Temple sacrifices were
 daily offered : againe, the law was
 read and expounded. Yet, not
 the house of offering sacrifice ;
 not the house of expounding or
 hearing the law : but *My house* *Esay 56.*
(saith God) shall bee called the
house of praier for all nations. Of
 praier, I say ; not, of much bab-
 ling and lip-labour. The Gen-
 tiles vsed much babling, and *Matt. 6.*
 thought to bee heard for the
 same. The Scribes vnder a co- *Luk 20.*
 lour of long praying deuoured
 Widowes houses heeretofore.
 The

The popish Priests and Seminaries going beyond them, vnder a pretence of long praying, through their much babling deuoure Gentlemens houses in these daies. But Gods house is the house of true praier, which consisteth *plus affectu quàm affatu, gemitibus quàm verbis*; not so much in words, as in sighes and grones fetched from the bottom of the heart.

The other particular chiefly to be noted, is, our louing and peaceable carriage towards our brethren. Not Dauid a man of warre; but Salemon a Prince of peace must build God an house. And wee reade in the Gospell by Saint Iohn, that when Iesus had said to his Disciples, *Peace bee vnto you*: hee breathed on them, saying, *Receiue ye the holy Ghost*, as which should breed and maintaine this peace among them.

Surely,

1. Chron.
22.

Ioh. 20.

Surely, the holy Ghost gaue di-
 uers gifts to diuers men ; to one, *1. Cor. 12.*
 the word of wisdom ; to another,
 the word of knowledge ; to another,
 faith ; to another, the gifts of hea-
 ling, and the like. But yet, what
 saith S. Luke in the Acts ? *The*
multitude of them that beleened *Act. 4.*
were of one heart and of one soule.
 Though the holy Ghost be-
 llowed sundry gifts vpon sundry
 men, yet hee gaue but one heart
 vnto all Christs Disciples. Where-
 fore I doe not maruell though
 Christ saith ; *By this shall all men* *Ioh. 13.*
know that ye are my Disciples, if ye
haue loue one to another. It may be
 somethinke, that Christ a little
 forgot himselfe ; What, shall I
 not bee knownen to bee Christs
 Disciple by my often preaching
 or hearing of Gods word, by my
 much fasting, long praying, and
 the like ? But heereby (saith
 Christ) shall men know you to
 be

be my Disciples, if ye loue together. For indeed, *hee that hath not the Spirit of Christ, is none of his*: and if we haue Christs Spirit abiding in vs, it will assuredly giue one heart vnto vs all, to loue like brethren, and to liue together in vnitie. By thy praier to thy heavenly father, thou maist know: by thy loue to thy brethren, both thy selfe and others may know, whether Christs Spirit dwelleth in thee, or not. Examine now thy selfe by that which hath beene said. It may bee, if thou were asked, that thou wouldest say: I see mine inward corruptions, I hunger after Gods graces, I am willing to forsake all my sinnes, my praier is seruent, my loue great, and the like. But enter into thine own heart (man) and make diligent search there, whether it be so indeed, or not: for I goe not about to teach thee
 how

how thou maist deceiue another ; but onely, how thou thy selfe maist not bee deceiued by thy selfe. And this know for certaine, that a weake Christian meeting with such matters as these, will thorowly examine his owne estate, and rather bee too suspicious of it than otherwise : as for a carelesse Christian, hee hath small care of himselfe, and therefore will lightly passe it over, flattering himselfe in his owne carelesnesse. This is one marke more, wherby thou maist triethy selfe.

CHAP. VI.

A consolation to the weake Christian, removing the causes of his distrustfulnesse.

TO the weake Christian this I say : and God grant, that such a one may know, that I speake

A consolation to the weake Christian, Esay 42.

to tempt vs to distrust Gods
goodnesse. And therefore take
heed, that thou resistest him; do
not nourish thy doubtings, but
labour to ouercome them: and
know, that whom the Deuil tem-
peth to doubt, it is because he
doubteth of him; he
would haue despised
hee himselfe or
haue him vnder
deed, he had
with some:
few in compa-
brother) it is
him, when a
owne danger:
hee must lead bl.
they may be in hell,
know whether they were
hee well knoweth, that for one
which despaireth of Gods mer-
cy, many hundreths presuming
of Gods mercy, run headlong
into his kingdome. And now he
tempteth

tempteth thee to doubt of thy
saluation; it is then because him-
self doubteth of thy destru-
ction.

But whence (I pray thee) ta-
keth the Devil occasion thus to
tempt thy minde? What is the
that thou fearest, lest

Of the cau-
ses mouing
him to
doubt.

of Gods children?

I be a Simon, if it

1. Worldly
calamities.

, to ease thee of

en. Is it because

eries, art crossed

in this world?

that God wil not

those which loue

he loueth again?

wouldest consider, that

good ground, and ther-

mult often be plowed, and

twy-fallowed, and harrowed, that

thou maiest bring forth much

fruit: *the plowman* (saith the Pro-

phet) *plowed upon my backe,* and

made long furrowes. Thou art a

E sheepe

Psal. 129.

speake to him. Thou art weak, but thou shalt be strengthened: thou art bruised, but thou shalt not be broken: thy Saviour is not a destroyer: he wil not breake the bruised reed, nor quench the smoking flax. Thou (poore soule) art often troubled with feare touching thine estate: thou doubtest, yea happily euen despairst of Gods mercy: and surely, vnlesse a man hath sometime heretofore beene somewhat troubled with feare and doubting, I should greatly feare, I should very much doubt, least that man were not in the state of saluation. Consider (good brother) consider, that the Deuill is thine aduersary, a professed enemy to the child of God: hee chafeth, hee fretteth and fumeth, that his net is broken, and thou art deliuered: faine would hee hereafter, but seeing he shal not, now wil he
disquiet

disquiet
he was a
and so w
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favour,
his slau
in hell
perswa
dange
much
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God
know
and
dome
temp
doub
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Gho
hau
whi
our
to a
wh

disquiet thee. Remember, that
he was a lyer from the beginning,
and so wil shew himselfe vnto the
end: whom he seeth out of Gods
fauour, whom he knoweth to be
his slaues, and ready to be cast in-
to hell fire; those doth he falsly
perswade, that they are out of all
danger, and neuer suffer them so
much as to perceiue their lamen-
table estate: but whom he seeth
God doth fauour, whom hee
knoweth to be Christs brethren,
and fellow-heires of the king-
dome of heauen; those will hee
tempt very often to feare, to
doubt, yea sometimes euen to
despaire of their saluation. This
assure thy selfe, that the holy
Ghost neuer goeth about to
haue a man despaire: he it is,
which openeth our eyes to see
our sins, that so we might learne
to amend: but it is the Deuill
which hereupon taketh occasion
to

to tempt vs to distrust Gods goodnesse. And therefore take heed, that thou resistest him; do not nourish thy doubtings, but labour to ouercome them: and know, that whom the Deuil tempteth to doubt, it is because hee doubteth of him; whom hee would haue despaire, it is because hee himselfe euen despaireth to haue him vnder his custody. Indeed, he hath this way preuailed with some: but they haue beene few in comparison. No, no (deere brother) it is a dangerous case for him, when a man perceiueth his owne danger: whom he leadeth, hee must lead blindfolded, that they may be in hell, before they know whether they were going: hee well knoweth, that for one which despaireth of Gods mercy, many hundredes presuming of Gods mercy, run headlong into his kingdome. And now he tempteth

tempteth thee to doubt of thy
saluation; it is then because him-
self doubteth of thy destru-
tion.

But whence (I pray thee) ta-
keth the Deuill occasion thus to
trouble thy minde? What is the
matter, that thou fearest, lest
thou be none of Gods children?
Gladly would I be a Simon, if it
so pleased God, to ease thee of
thy heavy burthen. Is it because
thou liuest in miseries, art crossed
and persecuted in this world?
Thou thinkest, that God wil not
deale so with those which loue
him, and whom he loueth again?
But thou shouldest consider, that
thou art good ground, and ther-
fore must often be plowed, and
sown, and harrowed, that
thou maiest bring forth much
fruit: *the plowman* (saith the Pro-
phet) *plowed upon my backe, and*
made long furrowes. Thou art a

*Of the cau-
ses moving
him to
doubt.*

*1. Worldly
calamities.*

Psal. 129.

E sheepe

Heb. 12.

Reuel. 21.

sheepe of Christs fold; whose
 fleece must yeerely be taken off;
 and must often goe in hard pa-
 sture, abiding heat and colde,
 winde and tempest; but thou art
 not to be killed, but kept. Thou
 art one of Gods children: and
 what sonne is he, whom the fa-
 ther chasteneth not? But if wee
 endure chastening, God offereth
 himselfe vnto vs, as vnto sonnes.
*Yea, God shall (in heauen) wipe a-
 way all teares from our eyes* and
 how should they be wiped away,
 vnlesse wee first shed them here
 on earth? Did not the king of
 Heauen and Earth liue here in
 pouerty; *drinking and eating* and
 wherewith to lay his head? Was
 not hee maliciously slandered,
 and called a seditious person; a
 friend of Publicans and sinners;
 yea, a worker with Beelzebub the
 Prince of the Devils? And was
 not hee betrayed by his familiar
 friend,

scand, mocked, spitted on, beaten with staves, buffered with filtes; and hauing a murtherer preferred before him, at last condemned to the shamefull death of the Crosse? Now, as S. Paul saith, God hath *predestinate vs to be made like to the image of his Son*, and is God therefore angry with vs, because hee makes vs like to his beloued Sonne Iesus Christ? Surely, happy is our estate, that we are in this world appointed as sheepe to the slaughter: for would we not willingly goe to Heauen with all speed? And, vnlesse wee were killed, when should wee die and goe thither, seeing we seldom run into any excessse, and haue most commonly light hearts, according to that charge of the Apostle, *Reioyce alwayes*? Beare it patiently then (deare brother) whatsoeuer the Lord layeth on thee, as being a great token of his

Rom. 8.

1. Thess. 5.

good-will: and comfort thy selfe in this, that he is a skilfull Physitian; which throughly knoweth the disease, the medicine, and the Patients strength; neither will lay more vpon vs, then hee will giue vs grace to beare.

2. Often
falling into
sinne.

Rom. 7.

Is it, because of thy often slips and infirmities? Thou many times grievously offendest God? But tell me one thing: dost thou goe with a full intent to sin, and not rather to doe good; howsoever vpon occasion, through the temptation of the Deuill, and frailty of thine owne flesh, thou fallest into some sinne? If thou dost, then art thou like Paul, which saith: *I doe not the good thing, which I would; but the euill, which I would not, that doe I.* Dost thou wish from thine heart, that thou couldest abstaine from sin, and lead a more godly life? If thou dost, then maist thou be sure

sure, who ruleth at the heart: suppose, the Deuill hath the outward
 rooms, yet the holy Ghost hath
 the inmost. Thou art sorrie, be-
 cause thou canst not doe so much
 good, as thou wouldest: & I should
 be sorrie, if thou wouldest not doe
 more good, then S. Paul himselfe
 could. Consider I pray thee, that
 thou hatest sinne: and moreover,
 that thou louest goodnesse, and
 therefore God who is goodnesse it
 selfe; who also being a searcher of
 the heart, seeth that thou louest
 him. And now, should God hate
 thee, which art his friend, when he
 so tenderly loued his enemies, that
 he gaue his only Son to death for
 them? Couldst thou loue God,
 vnlesse hee had loued thee first?
 Doubt thou not, Christ hath died
 for thy sins: for thou hatest sin, &
 louest goodnes from the heart: a
 special marke of a good Christian.

Is it, because thou seest thy in-
 ward

Gods
graces.

ward pride, malice, couetousnesse,
&c. and feelest the want of faith, &
other good graces of Gods spirit?
But wouldst thou be without those
inward corruptions? Art thou al-
most sicke at the heart after Gods
graces? And doest thou not per-
ceiue now, that the grace of God
dwelleth in thee? Yea, it is a great
grace of God, to feele the want of
Gods graces in thy selfe, & to hun-
ger and thirst after them: it is in a
maner the possession of all graces;
for *Blessed are they which hunger
and thirst after righteousness, for they
shall be satisfied.* Christ hath said it,
who is the truth and cannot lie;
who is the fountaine of graces, and
of whose fulnes thou must receiue.
Indeed, as touching the time when
thou shalt be fully satisfied, it is in
the world to come, and not in this
world. For if being hungrie and
thirstie, thou hast meat and drinke
as much as thou wouldest, thy
hunger

Matth. 5.

h. 1.

hunger and thirst after this bodily food will be gone: so, if thou shouldst have Gods graces, which are the spirituall foode of thy soule in as great plenty as thou couldest desire, thou wouldest not hunger nor thirst any more after them; which Christ knowing, hee will alwaies keepe thee hungry.

Is it because thou wast once well disposed, thou couldest sometime pray heartily, and diddest feele the Comforter in thee: but since, thou hast grievously offended God, and now for a long time thy prayers haue been cold, neither canst thou haue any such comfortable feelings as heretofore; which canst thou greatly to feare, lest God hath wholly withdrawn his grace from thee? Surely, this befalleth many a man, and (no doubt) did befall David after his adultery. What

4. Gods withdrawing of his graces for a time.

Sam. 12.
1st Cor. 51.

1st Cor. 15.

inward comfort (is it like) he had? What cold prayers did he make for a long time? But, consider with thy selfe, whether God ha-
 uing sent some vnto thee, as hee sent Nathan vnto Dauid; thou dost confesse, *I haue sinned*; and wouldest be *stablished with Gods free Spirit*? If thou wouldest, then assure thy selfe, that doing as Dauid did, thou shalt haue as Dauid had, thy sinne pardoned, and a right spirit renewed in thee. Thou hast been indeed a prodigall son, but now feeling the smart of it, art willing to returne home againe: and should not thy father then receaue thee? Yes (brother mine) when thou art yet a great way off, thy father will see thee, and haue compassion, and run, and fall on thy necke; and all to kisse thee. Thou hast beene a wandring sleepe, and Christ thy good Sheep-herd hath long sought thee,

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the, and called vnto thee by the
mouth of his Preachers ; but
thou wouldst not be found, thou
wouldest not heare for a long
season : and now hearing, and
being found, and willing to re-
turne ; should he then leaue thee
behind him ? No, thinke not so :
he will lay thee on his shoulders
with ioy, and bring thee backe to Luk. 15.
thy fellowes. Thou hast griued
the holy Ghost, wherewith thou Ephes. 4.
wast sealed vnto the day of re-
demption: wherfore he hath kept
close, he hath hid himselfe for a
long time, and thou hast wanted
the seale or assurance of thy re-
demption. But feare not, the seale
shall be renued, the holy Ghost
will shew himselfe againe: for, he
would winne the house, though
it was altogether vnwilling to be
wonne ; and would he not keepe
the house, when it was in some
measure willing to bee kept ? He

22. *A Touch-stone.*

Psal. 77.

could winne the house, though
it held with the Deuill; and
could hee not keepe the house,
when it held with himselfe? Call
to minde that saying of the Pro-
phet; I did consider the dayes of old,
& the yeeres of ancient time. I called
to remembrance my song in the
night: I communed with mine owne
heart, and my spirit searched dili-
gently. Will the Lord absent him-
selfe for euer? and will he shew no
more fauour? Is his mercy cleane
gone for euer? and doth his promise
faile for euermore? Hath Gad for-
gotten to be mercifull? hath he shut
up his tender mercies in displeasure?
And I said, This is my death:
yet I remembered the yeeres of the
right hand of the most High.
Thinke (good brother) thinke
euen now thus with thy selfe. I
doe well remember, o Lord my
God, when thou wast in the
house, when I felt thee at mine
heart;

hart; and surely thou art the
stronger: O Lord God, what a
comfort should this be to a man
in my case; though hee felt thee
therebut once in all his lifetime!
The stronger man, I know well;
had once also the house on his
side. Comfort thy selfe (good
brother) with this meditation;
for I cannot but greatly reioyce
over thee, as well knowing, that
thou art still the child of God:
indeed, that thou thy selfe dost
not know it assuredly; but doub-
test, yet happily thou dost despair
of it: God knoweth, that I pitty
thy present estate, and would
if it lay in mee, refresh thy trou-
bled spirit. Consider then, how
God doth pitty thee, how he is
both able, and willing to helpe
thee. Hath man created, redee-
med, or sanctified? hath man
taken so much paines about
thee? But thy God hath done all
this

this : God the Father is hee that created thee ; Iesus Christ is hee that redeemed thee ; the holy Ghost is hee that sanctified thee, which tooke such paines to drue the strong man forth. And now, being created, and redeemed, and sanctified, God keepe his seruant from thinking, that God will loose so much labour, and hee should euen be wholly forsaken. Tell mee, I pray thee, this one thing : Hast thou not now a longing desire to bee in thy former estate ? And dost thou not then perceiue, that thou art not indeed forsaken, & that the holy Ghost beginneth to shew himself again ? For, who else can stirre vpon this good desire ? Thou canst not of thy selfe so much as thinke a good thought : it commeth not then from thy selfe, much lesse is it the Devils doing : it commeth therefore from the holy Ghost, who

2. Cor. 3.

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who will shew himsef in greater
 measure than euer hee did ; I
 know he will, it is his manner, he
 strueth others so. When hee is
 grieved by vs, hee will hide him-
 selfe for a time, that wee may be-
 ware of grieving him afterward.
 Doubt thou not, hee will shew
 himselfe againe, onely doe thou
 carefully vse the meanes to bring
 him forth of his closet : heare
 sermons, read good bookes, goe
 to some godly man for his ad-
 uice, be he ten, twenty, yea forty
 miles from thee ; and neuer cease
 day nor night to call vpon thy
 God, that he would remember
 his old louing kindnesse. And
 then, as our Saviour Chrill saith ;
 If ye which are euill, can giue good Luk. 11.
 gifts to your children, how much
 more shall your heauenly Father
 giue the holy Ghost to them, that de-
 sire it of him ? Consider the para- Luk. 12.
 ble of the poore widow, who
 through

through hir importunitie obtained hir suit of the wicked Iudge euen halfe against his will: and should not that good God, who delighteth in doing vs good, and so often calleth vpon vs to call vpon him in all our necessities, heare thy petitions, if thou bee importunate, as one that wil haue no deniall? Pray (good brother) pray continually: and feare not; for if God hauing brought the Israelites out of Egypt, should not haue brought them into that good land, the Heathen would
 Num. 14. haue blasphemed his name, and
 16. said, that he wanted power to do it. Take then a good heart vnto thee: thy saluation is now ioy-
 ned with the glory of God: hee that neuer left any thing vnperfect, shal in his good time perfect that good worke which he hath begun in thee, euen for his owne name sake, onely forget not to
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call vpon him. O Lord God, open his eyes that he may see how much he hath already receiued: and (good Lord) encrease in him and in vs all, faith in thee, zeale of thy glory, and loue to our brethren; that men seeing thy childrens good workes heere on earth, may glorifie thee our Father, which art in heauen. Amen, Amen.

CHAP. VII.

An admonition to the carelesse Christian, remoouing the causes of his presumption.

TO the presumptuous and carelesse Christian, o Lord God, what might a man say, that would doe him any good! For if I should say, that he is no good Christian, and that he belieueth not in thee, I perswade my selfe, that he would not belieue mee so saying; alas, without thy speciall grace

An admonition to the carelesse Christian

thus I
we heard
me to
ake.

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8.

grace he will not surely perceiue his danger, which is the first step of auoiding the same. Thou that hast a strong faith, and euer haddest : thou that wouldest not so much as once doubt of thy saluation for the whole world: consider, I pray thee; Is thy faith at this time strong? Dost thou not euen now doubt of thy saluation? Happy indeed wast thou, if thou diddest not doubt: but miserable art thou, that alwayes doubting, yea euen despairing, thou doest not perceiue thy desperate case. Thy mind hath euer been at quiet, thou neuer fearedst, what shall become of thee : no maruell, though the fishers of men could not preuaile; for surely the best fishing is in troubled waters, then shall our Masters net soonest lay hold. Thy lying hart saith vnto thee, peace, peace, when there is no true peace.
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Thou thinkest with thy selfe, I
 as rich and increased with goods, Reuel. 3.
 I haue need of nothing; and know-
 est not, how thou art wretched, and
 miserable, and poore, and blind, and
 naked. Thou that art whole in
 thine owne eyes; how shouldest
 thou seeke to the Physitian?
 Thou that feelest not the want of
 faith; how canst thou pray,
 O Lord increase my faith? Is Luk. 17.
 there not more hope of a foole,
 than of one wise in his owne con-
 ceit? For with lesse adoe may
 that other bee taught wisdom,
 than this man so much as to
 know his owne follie. Learne
 then to become a foole, that
 thou maist be made wise: learne
 to know thy grieve, that thou
 maist seeke for helpe; to feele
 the want of faith, that thou maist
 pray God to giue it thee. Which
 to the end thou mightest doe, let
 vs a little examine thine estate:

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Of the cau-
ses moou-
ing him
to presume.

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multi-
tude.

Luk. 18.

How dost thou know, that thou
hast a good faith, and shalt be sa-
ued? Thou beleeuest, that Iesus
Christ died for some mens sinnes.
The reprobate; yea the Devils
beleeue this, and yet tremble for
feare, which thou (it may bee)
dost not. Thou must beleeue
(man) that Iesus Christ died for
thy sinnes: and, how dost thou
know, that thou so beleeuest? If
most that haue heard it, could
beleeue it, and by faith apply
Christs death vnto themselves:
would our Saviour haue said,
When the Sonne of man cometh,
shall he finde faith on the earth? It
is an easie matter to beleeue in
him, and let him come when hee
will, he shall finde inough in all
places, which haue a strong faith,
and euer had: but, how then
doth hee aske, whether hee shall
now finde faith on the earth? Ei-
ther he or we (assure thy selfe) are
well

greatly

for a Christian. IOI

greatly deceiued. Call to minde
the daies of Noah, how few god-
ly were then liuing: consider the
time of Christs first comming,
whether he came not among his
owne, & they receiued him not:
and now he complaineth of the
small number of beleeuers at his
second comming to iudgement.
Our Sauour is hee that saueth,
and he knoweth whom hee shall
saue: hee it is in whom wee must
beleeeue, & should not he know
who beleeueth? should not hee
know his owne? Thou doest (I
hope) beleeeue him, in whom (as
thou saiest) thou doest beleeeue:
few men then haue a true faith,
few shall enter in at the strait
gate: and, how doest thou know
assuredly, that thou art one of
those few? I greatly feare lest this
thy perswasion was grounded on
the multitude: thou liuedst as
well as the most, and therefore
haddst

haddest as good a faith, and
 shouldst be saved at soone. Was
 it not so, I pray thee? Hast thou
 not thought thus with thy selfe?
 Examine thine owne hart (man)
 whether thou hast or not: and
 consider that few finde the nar-
 row way to heaven: this world
 for many, and the next for few;
 euen as the earth *giueth much*
earthly matter to make pots and lit-
tle dust that gold commeth of: But
 heere thou wilt happily say: and
 should not God then be a cruell
 tyrant? No, God forbid: hee is
 the father of mercies, his mercy
 is infinite: he put his Sonne, his
 only Sonne, his beloued Sonne,
 to death for his enemies; and
 should he then be cruell to man-
 kinde? Consider, what wonder-
 full mercy he daily sheweth thee,
 every time thou willingly offen-
 dest him, be it in the misse-spen-
 ding of an houre, or deceiuing
 thy

Mat. 7.

2. Esdr. 8.

Rom. 5.

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thy neighbour of a pennie, or
such like. Doest thou not then
deeme the profit of a penny be-
fore his favour, thou being dust,
and hee a God of maiestie; yea,
when thou doest beleue, that he
put his Soane to death for that
and other thy sinnes? Doest
thou not abuse his good creature
to his owne dishonour; nay, to
the honour of his and thine vtter
aduersarie, the Deuill? Doest
thou not doe it in his presence,
when hee telleth thy conscience
of it, when thou knowest that he
seeth thee; nay, when he know-
eth, that thou art not ignorant,
he is aware of it? And yet thou
wilt sinne, onely because hee is
mercifull, for otherwise thou
durst not: what an horrible pro-
uocation is this? But yet consider
further, that he is God all suffici- Iob 35.
ent: if he did punish thee, thou
couldst not hurt him: if hee
should

Should spare thee, thou couldst not profit him? And, is it not then wonderfull mercie, that hee spareth thee one only time? And now, how many thousand times? Gods mercie is infinite: but seeing he sheweth such mercie vnto thee, when thou takest no notice of it; beware, lest when thou lookest for mercie heereafter, thou findest him a seuerer Iudge, instead of a mercifull Father. And to the end the wonderfull greatness of Gods mercie vnto mankinde in this world might the better appeare; adde heereunto, what dutifulnesse many of vs looke for at our seruants hands, as that they must not speake an idle word or looke awry in our presence: for if we could endure them to abuse vs, our abusing of God were not so intolerable. We need not the Queene of the South or any other, to rise vp in iudgement,

judgement, and to condemne vs: every mans owne example may suffice to condemne himselfe to the pit of hell; seeing wee performe more obedience vnto man, when a greater than man is alwaies present. I say nothing, what traitorous mindes many beate vnto God: how that they could wish in their hearts, there were no God at all, that so they might die as other creatures doe; and thus come to judgement: or else, that the Devill were in his roome, that so, if they are Magistrates, they might take bribes; if Ministers, they might neglect their dutie; if of any estate what so ever, they might passe their time in drunkennelle, whoredome, dancing, dicing, &c. and yet, as dutifull servants to such a master, be sure to come to heaven afterward. Examine thine owne conscience well touching
 babbi this

1. Ioh. 3.

this matter, gentle Reader: And if thy heart condemne thee here in, vnderstand, that God is greater than thy heart, and knoweth all things. What wonderfull mercie then is it, that he suffereth such a traitour to liue one day to an end? Surely, as one saith, Gods mercie in this world seemeth to be follie, and his iustice in the next will seeme to be furie. Although indeed they are not for for God is not as man, and both his mercie and iustice are according to his nature, which is infinite. But not to stand longer heereupon: if thou wouldest thorowly consider, how intolerably God is heere abused, thou wilt bee so farre from thinking, either that God is not mercifull, or that few men shall bee saued: as that thou wilt wonder, how God can bee so mercifull, as to saue euen a very few of vs; but indeed

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Relie not now vpon the multi-^{2. The}
tude; no, nor yet vpon the lear-^{learned.}
ned, as though liuing as they doe,
thou wast in safetie. For whiles
we be young plants, we are rather
bowed to Aristotle, than to
Christ: lesse care is had, that wee
follow Christ in manners, than
Aristotle in opinions; and as we
are then bowed, many of vs grow
euer after. Then learne wee such
cunning to deceiue others, that
in the end wee deceiue our owne
selues: if God say, Few men shall
besaued; wee say, Hee doth not
meane so, it is onely to feare vs,
and yet we will not be feared nei-
ther. When wee first reade the
Scriptures, and see Gods threat-
nings against sinners, we shall be
much mooued for a time, the
holy Ghost will make the house
to quake for feare: but if he doth
F not

not win the house at some three or foure assaults, the Deuill in short time will so fortifie it ; that reade we neuer so many threatnings, see we neuer such fearefull examples, wee shall bee mouued nothing at all. Hast not thou, which knowest little, done some things against thy knowledge? Why should it then seeme strange, if those which know more, doe many things against theirs? Yea, often times they which read the Scriptures most, practise least of that they reade: for seeing they haue still in their hands Gods word, *the keyes of the kingdom of heauen* ; the Deuill will lay more bolts on their heeles to presse them downe vnto hell, and will not be content to haue them liue as bad onely as other men doe. Thinke not then with thy selfe ; If I liue as some great learned man doth, I shall be

Mat. 16.

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be saued : lest making part of the
Deuils chaine, hee should hold
one linke fast ; and then surely
all others fastened thereunto,
will follow headlong into the pit
of destruction. Another mans
wicked life shall not saue him-
selfe, much lesse shall it saue thee;
it must be thine owne good life,
and nothing else. Ground not
thy saluation vpon anothers de-
struction : fetch not thy assu-
rance from the vices in other
men, but rather from Gods gra-
ces in thy selfe.

And so happily thou doest af-
ter a sort : for thou thinkest ; I
haue often times good motions :
I am no common drunkard,
swearer, lier, theefe, &c. my con-
science doth not accuse me. But
as touching thy good motions,
know, that the most wicked haue
them, vnlesse they be giuen ouer
to a reprobate sense. The holy
F 2 Ghost

3. Good
motions,
and a quiet
conscience

Ghost indeede assaulteth the house: but, doth the house yeeld to his assaults? Doest thou put in practise, what the holy Ghost putteth into thy minde? He that shooteth a bullet into a castle, and causeth it to shake or mooue, (for thou speakest of thy good motions) hath not straightway gotten possession: but if a man shoot a bullet foorth of a castle, this is a sure token that hee is within. What good now out of the treasure of thine heart, hast thou brought foorth? None at all from thy heart, I warrant thee. And as touching thy small offenses, for which thy conscience doth not accuse thee: it is, because thou hast now a dead conscience; which will then beginne to liue, when thou beginnest to die. A dead quiet conscience will not accuse a man, vnlesse it be for some horrible sins,

as

Luk. 6.

the difference betweene a
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for a Christian. III

murder, adulterie, drunken-^{science, and}
lfe, whoredome, and such like: ^{a good qui-}
but a good quiet conscience will ^{et confa-}
accuse a man for euery willing ^{ence.}
sinne, vntill he hath asked God
forgiuenesse, and then it will be
quiet. Thy dead conscience doth
not comfort thee at any time:
but a good conscience is a conti-
nuall feast, the goodnesse where-
of no man knoweth, but he that
hath it.

It may be, that thou thinkest ^{4. Worldl}
with thy selfe: If I were indeed a ^{prosperitie}
wicked man, I should not so pro-
sper in this world. And doest
thou not remember, how that
Dives was clothed in purple, and
fared delicately euery day, and ^{Luk. 16.}
receiued (marke the word) his
pleasures heere in his life time?
Call to minde, what the Prophet
saith of the wicked; *They are not* ^{Psal. 73.}
in trouble as others are: neither
are they plagued with other men:

their eyes stand out with fatnesse:
they haue more than heart can wish.
 Thou art fatted (man) against
 the day of slaughter. Consider
 with thy selfe : what care hast
 thou had of thy saluation? Hast
 thou not cared more for thy
 swine, than for Christ? for this
 world, than for the world to
 come? Thou wilt happily denie
 it in words : but, examine thy
 deeds, I aduise thee; for God will
 not belecue thy words, if thy
 workes shew the contrary. Hast
 thou sought as earnestly for eter-
 nall life at any time heeretofore,
 as thou wouldest seeke at this
 time for thy swine, were they
 am. 9. lost; or, as Saul did once seeke
 for his fathers asses, who went
 from place to place, & at length
 got him to the Seer, to learne of
 him, if hee did see, what was be-
 come of them? And though
 thou hast gone from towne to
 towne

come after Preachers ; as a cer-
 taine man would follow Christ, Luk.9.
 whithersoever hee went ; whose
 heart our Sauour knowing, re-
 fused his companie. Though a-
 gaine, thou hast after a sort de-
 lighted to heare the word : as the
 Jewes would haue reioiced in
 Iohn Baptists light for a season, Ioh.5.
 and went a great way to heare
 him : yet know, that *many shall* Luk.13.
seeke to enter in at the strait gate,
and shall not bee able. Doth thy
 conscience tell thee, that thou
 hast sought first and principally
 the kingdom of God, and the righ- Matt.6.
 teousnesse thereof ? No, it doth
 not : thy affection hath beene
 most set on earthly things. And
 now, seeing Christ forbiddeth Matt.7.
 vs to cast our pearles before
 swine : should hee giue the king-
 dome of heauen, a Citty built of Reuel. 21
 gold and pretious stones, to those
 which esteeme so lightly of it ?

F 4 No,

No, he will not : thy mind runneth, not most commonly on this kingdome ; a sure token, that it belongeth not to thee, that as yet thou art not heire apparent. If thou doest not so perswadethy selfe, examine well the grounds of thy contrary perswasion. Are they not, the multitude, the learned, thy good motions without effect, thy dead conscience, and worldly prosperity ? Thou hast no assurance from the holy Ghost, no loue to goodnesse, no feruency in prayer, no inward consolation ; in a word, no care of thy selfe. Happy mightest thou be, if thou haddest this only care, to perceiue thine owne carelesnesse, and what care God now hath of thee. *A Sparrow* (saith Christ) *shall not fall on the ground without your father :* and should this booke come into thine hands without the prouidence of God?

at. 10.

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God? It is of more value then
many Sparrowes. Thou doest
not looke (I hope) that God
should send an Angel from hea-
ven to warne thee; and now hee
warneth thee by a messenger: O
Lord, giue him grace to thinke
so of it. Call to minde thy life
past: examine well thine owne
waies: strue to see thine inward
sinnes, to feele the want of Gods
graces: keepe good company:
heare Sermons, reade good
bookes: call vpon God day
and night for his grace. Why
shouldest thou perish in thy
sinnes, seeing God would not the
death of a sinner, and now so lo-
uingly doth call vnto thee?
Should I be the cause of thy
greater paines in Hell, whiles I
seek to bring thee to the ioyes of
Heauen? Harden not thine heart
like an adamant: stop not thine
eares like the deafe Adder; when

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thou maiest heare with thine
eares, and vnderstand with thine
heart, by what meanes thou
shouldest be saued. (O Lord, do
thou open his deafe eares, and
mollifie his stony heart.) Wilt
thou doe now, as I haue said?
What answer doth thy consci-
ence make to him that sent mee,
and to him which created thee,
who is also here present, euen in
this very place? Thou dost not
see him? For indeed, he is *a Spi-
rit, inuisible, as the winde or
aire, which vnscene goeth euen
to thine heart it selfe. But (I pray
thee) dost thou not feele him?
doth hee not now moue thine
heart? doth he not now assault
the house? Faine would he win
it: hee is the stronger man: hee
can driue the Diuell forth; on-
ly do thou beware of taking part
with the Deuill. Consider (man)
that thou hast a soule to saue: re-
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member, that thou hast but a short time to saue it; this life is a moment, whereupon hangeth all eternity. Hast thou now any care of thy selfe? Wouldest thou indeed faine be saued? Doe then but thorowly examine thine estate at this time. If thou dost thus; know, that the holy Ghost hath won one roome already: and alwaies, when hee moueth thee to pray, to heare or read Gods word, to giue almes, to doe good or abstaine from euill; yeeld to his good motions, and thinke thus with thy selfe. Now doth the holy Ghost assault the house: now would he faine win one roome more. And if thou alwaies yeeldest vnto him, thou shalt see, that winning one roome after another, he will soone driue the Deuill out of all, euen to thy euerlasting and vnspeakeable comfort.

CHAP. VIII.

Of certain impediments, which hinder the carelesse Christian from giuing entertainment to the holy Ghost, and reforming his life.

tain
pedi-
ments.

BUt here I am not ignorant, what the old Serpent suggesteth to thy minde : namely, that hereafter thou wilt hearken to this good counsell, and obey the good inspirations of Gods spirit. Thou art now poore, and wouldest first gather riches ; or young, and wouldest first come to some yeeres : then (if it pleaseth God) thou wilt reforme thy life, and become a new man ; but wheras it best pleaseth him, thou shouldest euen now amend, that thou wilt not do by any meanes. And art thou indeed perswaded, that thou shalt then doe it with
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grater ease? Thou hast not (I ^{1. Poverty.} trust) forgotten, what answer some made, when they were called vnto supper. *I haue bought a Farme, and I must needs goe and see it: I pray thee haue me excused. I haue bought fine yoke of Oxen, and I goe to prooue them: I pray thee haue me excused.* When thou hast gotten a Farme, or Oxen, or the like; then maist thou well be excused from comming, as hauing other matters to looke vnto. Then thou wilt thinke with thy selfe, as no doubt many of our rich men doe thinke in these daies. If I were a poore man, I would surely haue a care to please God; that seeing in this world I could not, I might liue pleasantly in the world to come: but it must not seeme strange, that I haue now more care to please my selfe. Indeed, I am more beholding vnto God, then such a one is:

Mat. 19.

is : but I can haue a kingdome
 out of hand , and therefore no
 maruel, though I prefer it before
 a kingdome hereafter. Diddest
 thou neuer heare of a certaine
 rich man , who not being guilty
 to himselfe of the breach of any
 commandement euen from his
 youth ; yet came running with
 speed vnto Christ, that he might
 learne, if any thing were wanting?
 What one rich man in these
 daies may in any sort be compa-
 red vnto him ? And yet, when
 one thing was lacking , he went
 away sorrowfully : whereupon
 our Saujour vttered that feareful
 saying, which made his Disciples,
 though poore men, exceedingly
 amazed ; *It is easier for a Camell to
 goe through the eye of a needle, then
 for a rich man to enter into the king-
 dome of God.* I know well, that all
 things are possible with almighty
 God : but, were it not a won-
 der

do to see a Camel going thorow
a needles eye? It is a wonder then
if any rich-man in the world be
saved: and God sheweth won-
ders seldome, for were they com-
mon, they should not be won-
ders. Surely, when riches en-
crease, men lightly sett their hearts
vnto them: and God by no
meanes will suffer Mammon to
come into his kingdome. Riches
cause men to swell with pride:
and is it for a swollen man to en-
ter in at a straight gate? Nay ve-
rily, he must rather be sicke of a
consumption, and be nothing in
his owne eyes. Riches make
men high minded, and heauen
gate is too low: they which
meane to goe in thereat, must
learne of Christ to be humble
and lowly of heart. Few, I war-
rant thee, encrease so fast in
goods, but they decrease as fast
in goodnesse. And moreover, if
thou

thou gettest goods honestly,
 thou maiest aswell doe it after re-
 pentance : if wrongfully, then
 must thou repay them, when
 thou hast truly repented, or else
 thy conscience will neuer be
 quiet. With what face canst
 thou say ; I thank thee (ô God)
 for this meat, this clothing &c.
 when thy conscience shall tell
 thee in the meane season, that
 happily thou art beholding to
 the Deuill for it ? A little leauen
 leaueneth the whole lumpe, and
 so doth a litle goods wrongfully
 gotten : for thou canst not say of
 any, This I haue honestly; seing
 if thou haddest no ill gotten
 goods, thou shouldest it may be,
 haue done away that. Wherefore,
 when thou commest to meat, let
 this be thy grace : I thanke thee
 (o Lord) for this meat, vnlesse I
 am beholding to the Deuill for
 it. And if thou bee ashamed to
 say

for
 say thus,
 O Lord,
 I thank thee
 for this meat,
 this clothing
 &c. when I
 shall be
 beholding to
 thee for it,
 if I haue
 gotten it
 honestly,
 I thank thee
 for it; but
 if I haue
 gotten it
 dishonestly,
 I thank thee
 for it, and
 I pray thee
 to forgive me
 my sin.

say thus, then must thou make re-
 stritiō, for at leastwise thou shalt
 thinke thus. Yea, marke whether
 thou dost not thinke so the next
 time thou commest to table, if
 thou hast iniured any man in
 his goods, and thy conscience be
 not altogether dead. Dost thou
 not see, that when saluation was
 come to Zaccheus his house, Luk. 19.
 Christ the Sauour being entred
 thereinto, that hee stood forth
 and said; *Behold, Lord, the halfe*
of my goods I giue to the poore: and
if I haue taken from any man by for-
ged canillation, I restore him foure-
fold? Oh that our couetous
 worldlings would now lay vp this
 in their hearts; that if euer salua-
 tion come to their houses, and
 that Christ the Sauour dwelleth
 in them by his Spirit, the riches
 of iniquitie gotten by iniquitie
 must bee thrust out of doores,
 and three times as much with it,
 for

Ro. 8. 19
 Luk. 16.

for feare lest any should remaine behind ! It would cause them to tremble , being as yet worldly minded, to offer the least iniurie whatsoeuer. In a word : were he not a foolish thiefe, that would keepe his stolen goods, both in the sight of his accuser & iudge? A mans conscience now is his accuser, and God his iudge, and both know of it : when therefore he becommeth wise vnto saluation, he shall make restitution assuredly. If thou hast first restored thy heart vnto God, thou wilt afterward restore euery mans goods vnto himselfe.

Young
yres.

As touching the other impediment, thy young yeeres; thou hast great cause to reioyce over them : for being a young plant, thou maiest easily be bowed any way; whereas comming to some yeeres, thou wilt rather breake than bowe. Then thou wilt say,
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as others now doe: Wee are too
old to learne any goodnes: our
sinnes haue taken such hold on
us that we can by no meanes cast
them off: this spirituall sicknes
hath runne on so long, that wee
are euen now dead in our sinnes,
altogether past cure, there is no
hope of recouerie. Indeed, if the
wound had been looked too in
time, before it was festered, then
(no doubt) some good might
haue been done. Oh, how many
are there, which running in the
way to hell, do first come to their
journeyes end; before the time
be come, wherein they meant to
set one foot forward towards the
kingdome of heauen! There are
some, which prefixing no certain
time of repentance, put off all
vntill the last day, come when it
will. But seeing they had need
to heare Gods word all that day,
and pray all that day, and giue
thankes

Mat. 7.

thankes all that day, and giue almes all that day, and visit the sicke all that day, and (in a word) perform all the duties of a Christian all that day long, and yet all too litle : how strangely (I pray thee) should that last day be pestered with good works ? Others there are, which will aske but one houre before death : and if they haue time to say, *Lord haue mercy on vs*, it is inough, they shall be saued. But doe they not heare, that many shall say, *Lord, Lord*, which shall not enter into the kingdome of heauen ? And here I would aske them, how they know assuredly, that they shall haue an houre ? They may dye suddenly : or else their vnderstanding and memorie may faile them ; for in the iust iudgment of God, they which in their life time willingly forget him, at their deaths many times forget them.

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themselves. But be it, that neither of these befall: doe they thinke it so easie a matter to repent them truly of their sinnes? Indeed, were the repentance, which God requireth, only from the lips outward, I could not much blame them so to imagine; for it is an easie matter to say, I repent: but this is a repentance (as they shall one day finde) to be repented of for evermore. Heare what the Prophet saith, *At what time soever a sinner doth repent him of his sinnes from the bottome of his heart, &c.* and there is a great distance between the bottome of the heart and the lips, as every one well knoweth. *Pœnitentia dicitur quasi punientia:* and surely *pœnitentia* quem *pœna* tenet, he onely repenteth that is pained at the heart for his iniquities. When as the remembrance of thy sinnes doth so much grieue
thine

A.C. 2.

Psal. 51.

thine heart, as the committing of them did reioyce the same heart tofore : then doest thou repent according to the will of God this, and this onely is that repentance which remission of sinnes doth accompanie . Thy heart must be pricked , as theirs were, of whom we read in the Actes of the Apostles : it must bee rent asunder , as the Prophet willeth ; *Rent your hearts, and not your garments* : it must bee wounded , as Davids was ; *A broken and contrite heart shalt thou not despise* : so that the very bloud issue forth, I meane, teares ; for *Lachrima sunt anime sanguis* ; but then they must be *amara* , bitter teares, as Peters were, *who went forth and wept bitterly*. And to the end thou mightest not bee deceiued : consider I pray thee, what griefe and sorrow thou hast sustained heretofore, for the losse of thy parents,

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rents, children, or by reason of any other great calamitie that hath befallen thee. To grieve thus at any worldly crosse, it is of nature: but it is of grace, thus to grieve for thy sinnes, in as much as they are such; I adde, in as much as they are such. For I am not ignorant, that Saul & Ahab were sorry for their transgressions, in as much as they were a meanes to pull downe the vengeance of God vpon their heads.

1. Sam. 15
1. King.
21.

And now hearken to good counsell. In this weeke following make triall, whether thou canst thus repent, that is, grieve for thine iniquities, whereupon amendment of life; as an effect hereof, ensueth immediatly. What a folly, or madnesse rather were it for thee in a matter of such weight, to presume that thou shalt bee able to repent at the

the last gaspe : and not to make
 prooffe aforehand in thy life
 time, whether it be in thy power
 so to doe, or not ? If vpon triall
 this next weeke thou findest, that
 thou hast so much grace at com-
 mand : then shall it be lawful for
 thee afterward to returne with
 the sowe that is washed to thy
 wallowing againe in the mire, if
 thou wilt ; I say, If thou wilt, as
 being well assured thou wilt not.
 For how should that heart, which
 hath been pricked, rent asunder,
 and euen broken to pieces for
 sinne, euer be willing to commit
 sinne, for which it should bee
 pricked, rent asunder, and bro-
 ken to pieces againe ? On the
 contrarie side: if vpon triall thou
 findest, that thy stony heart refu-
 seth to be smitten: or being smit-
 ten in some sort, yet by reason of
 the hardnesse thereof will not
 cleaue asunder, that so the bitter
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waters may flow out abundantly: when it stands thee vpon to repent of thy folly in delaying thy repentance, and betimes to looke about thee; lest that time which God hath *giuen thee to repent in*, should bee past; and then with Esau thou shalt finde no place of repentance, though thou carefully seekest it with teares. Deceiue not thy selfe: this hearty sorrow for sinne, this rewe, this hearbe of grace, seldome or neuer growes vp on a sudden, as Ionah his gourd did, vnlesse it be miraculously: and were it not a wonder, that thou shouldst be saued by a miracle?

Reuel. 2.
Heb. 12.

Ob. Did not the thiefe repent on a sudden at the last gaspe, and obtaine mercy at the hands of God? *Ans.* True; but we haue not the like example againe throughout the whole Scriptures. Now then, seeing one repented

Object: 1.

G

repented

pented so late, we haue cause not
 to despaire of any, and to hope
 and pray still for their conuer-
 sion. But seeing it was one onely,
 and no more; thou hast farre
 greater cause to feare, that thou
 shalt not be another: thou I say,
 which I feare me in one respect
 art worse than the thiefe. For he
 as it seemeth, before this time
 had no knowledge of Christ, nei-
 ther did wilfully and desperately
 so long delay the meanes of his
 saluation: whereas thou canst not
 pretend ignorance, and yet when
 Christ standeth without at the
 doore, and knocketh (as now I hope
 he doth) offering thee grace to a-
 mend thy former life: through
 the hardnes of thine heart thou
 shuttest the doore against him,
 giving him his answer without,
 and saying vnto him as it were.
 Lord, I am not willing to haue
 thy companie so long: keep thy
 grace

Reuel. 3.

once with thy self yet for a time:
but come againe heereafter when
my time is almost past, and for a
little time I am content to giue
thee entertainment. Thou vile
ingratefull wretch, which doest
believe, that God will haue mer-
cy vpon thee repenting so late;
and yet canst finde in thy wicked
heart to offend so good and gra-
cious a God one houre to an
end.

Ob: Hath not God said, *At*
what time soeuer a sinner doth re-
pent him of his sinnes from the bot-
tome of his heart, I will put all his
wickednesse out of my remem-
brance? *Ans:* It is true, but hee
hath not further said; & at what
time soeuer a sinner will, hee can re-
pent him of his sinnes from the bot-
tome of his heart. Nay, thou shalt
finde that true, which a godly Fa-
ther saith; God, who hath promi-
sed grace at any time to the peni-

Object: 2.

134 *A Touch-stone*

rent, hath not promised a man grace to repent at any time. If for all that can be said, thou still presumest, that it is in thy power to repent at thy pleasure: then if thou wilt, thou canst amend straightway; but this thou wilt not, and then belike God must tarry thy leisure. Should thy sonne abuse thee euery houre, and being demanded, why hee did so; should answer, That an houre before death he would amend: wouldest thou take this for an answer? For, when death commeth, though hee would, yet can hee not abuse thee any longer. Let those which will not leaue their sinnes before death, take heed; lest when they would leaue their sinnes, their sinnes will not leaue them, but goe with them, and accuse them before Gods iudgement seat.

To conclude. If thou being in
thine

thine house wast this day set vp-
on by thine enemy; and after his
departure, diddest feare his re-
turne againe ere it were long :
wouldst thou not very diligent-
ly make vp the breaches, and for-
tifie thine house in the best man-
ner thou couldest devise? Be not
then so foolish, as to thinke the
old Serpent not so politicke as
thy selfe : hee will in time make
the house (I warrant thee) even
invincible. Thou, whose heart I
hope beginneth now to relent,
and is almost battered with good
inspirations from aboue : if at
this time possession be not got-
ten, take heed lest by litle & litle
it grow harder and harder, vntill
at length thou be no more mou-
ed ; than if a bullet were shot a-
gainst a rocke of stone. Oh, how
many haue we seen lying in their
death beds, either not at all af-
fauled by the holy Ghost ; or if
G 3 they

they be, yet their stonie hearts so obdurate, as that not the least impression may bee made in them!

3.
Atheisme.
Psal. 14.
Hebr. 11.

But thou art happily one of those fooles, which say in their hearts, *There is no God*: and then all my paines aforetaken should be altogether lost. For, *Hee that shall come to God, must first be-lieve that hee is*: and surely (as it followeth in the Psalme) *corrupt are they, and become abominable in their wickednesse, there is none (of these fooles) that doth good*. I cannot affirme, that there are any so foolish, as to say openly with their tongue, *There is no God*: for they well know, that there are men, which would not suffer such villanie unpunished. But the number of those, which say in their hearts or thinke thus, is (I feare me) exceeding great, as their abominable doings sufficiently declare.

declare. I haue thought good
therefore in this place briefly to
• answer the Devils chiefeſt argu-
ments, whereby hee goeth about
to bring foolish men into this
worſe than diueliſh minde, I ſay,
worſe than diueliſh ; for hee be-
lieueth, that there is a God, Iam. 2.
though he would perſwade men,
that there were none.

One of his arguments often
vrged to many mens conscien-
ces, is ; If there were a God, hee
would not ſuffer the godly to liue
heere in miſerie, and the wicked
contrariwiſe in proſperitie. But
conſider with thy ſelfe : whether
thoſe ſheep, which thou meanſt
to kill, goe not in fat paſture ;
when others feed on the hard
common ? And againe, whether
heaven was not more welcome
to Lazarus, than it would haue
been to the rich glutton ? Indeed,
we men puniſh our enemies, and

pleasure our friends, in this world; for when they are once dead, wee can doe neither: but there is no reason, wherefore God should thus deale; seeing he can reward his friends, and punish his enemies, for ever heereafter. And yet by his dealing with men in this life, we may well learne, that there is a God: seeing none of those horrible plagues befall the godly, which haue light vpon the wicked; as vpon Sodom, vpon Herod, and diuers others in these our daies.

Another argument is: That we cannot see by our reason, how any thing should be, vnlesse it had a beginning, and were made; which none hold of God. And indeed, it is most true, that wee cannot see thus much by our reason: but yet our reason doth teach vs, that there must needs be something, which had no beginning,

Gen. 19.

Et. 12.

or reason

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gining, neither was made. For we know, that there is the world, and that we our selues are in the world. Now, either the world was made, and had beginning; or not: if not, then there is something already, that was not made, neither had beginning; namely, the world. If the contrary bee true; then, what made the world? For it could not make it selfe, vnlesse it were before it selfe. And then, what made that, which made the world? Againe, what made the last? Thus at length our reason will teach vs, that there must needs be something that was not made, nor had beginning; and this indeed is God. If it be said: The world was from euerlasting. Then I say: This were a wonder, and beyond all reason of man: but yet it is farre more agreeable to reason, that one thing should be, and not be

G s made;

made ; than many thousands, as
Sunne, Moone, starres, birds,
beasts, fishes, trees, and infinite
other, all which haue not so
much power, as to make one dust
of nothing. But not to stand lon-
ger heereupon : my counsell to
the foole, if he be but reasonably
wise, is ; that so many beleeuing
there is a God, and hee not cer-
tainly knowing the contrary,
that he would at leastwise doubt
thereof, and therefore for feare
of the worst (if for nothing else)
would heare Sermons, reade
good bookes, abstaine from
euill, doe good, and liue order-
lie, seeing it is not very trouble-
some ; whereas, if in the end it
should fall out, that there is a
God, his punishment for doing
the contrary should bee excee-
ding intolerable. Surely, were a
man not altogether out of his
wits, and stood in some little
feare

fare only, of being cast into our
fire; he would not sticke to pricke
his finger with a pinne, if hee had
any hope at all, thereby to avoid
the danger.

CHAP. IX.

*Of the Devils dealing with those,
which by good bookes, or other
meanes, are called to repentance.*

NOW then, to draw towards
an end of this my discourse.
Like as heeretofore God sent
Moses to deliver the Israelites
from the tyrannie of Pharaoh
and the Egyptians: so doethou
thinke, that at this time hee hath
sent this booke to deliver thee
from the slauerie of the Deuill
and his wicked Angels. And
looke, what Pharaohs behavi-
our was, before the Israelites
could get out of his dominion:
the like will the Devils behavi-
our

our be, before thou shalt be freed from his subiection.

Exod. 5.

When Moses and Aaron did their message vnto Pharaoh from the Lord, Pharaoh answered; *Moses and Aaron, why cause yee the people to cease from their workes? get you to your burdens:* and heereupon made their bondage more grieuous. Wherefore the officers came to Pharaoh to complaine: but Pharaoh said vnto them; *Idle, idle are yee, therefore ye say, Let vs goe offer sacrifice vnto the Lord.* And so (assure thy selfe) the Deuill thinketh, that I haue caused thee to cease from thy workes; thou mightest now haue beene about thy burdens, aspendig thy time in drunkennesse, dicing, dancing, &c. idle, idle hast thou beene, thou hast had too much leisure, or else thou wouldest not regard these vaine words. Wherefore the

the Deuill will goe about to lay more burdens on thee, hee will not be content to haue thee liue as bad as heeretofore, but will strue to bring thee more vnder his sublection. Beware of him therefore, I counsell thee: for hence is it, that in those places, where Gods word is most sincerely preached; some liue more wickedly, than in any other. Although indeed, this also cometh partly from the nature of the glorious Gospell of Iesus Christ the Sunne of righteousness: Malac. 4 which shining vpon one that hath any life, will more reuiue and quicken him; but if hee be altogether dead in sinne, it will cause him to thinke before the face of God and man.

When God plagued Egypt, then Pharaoh began to yeeld, and would haue them offer sacrifice to the Lord in his land. But
Exod. 8
25.
 this

Exod. 10. 11. this Moses hauing refused, and God continuing his plagues stil; Pharaoh said vnto Moses and Aaron: *Goe yee men* (out of my land) *and serue the Lord*; but your children and cattle shall remaine behinde. And though the Deuill bee somewhat loth, yet at length he will peraduenture bee content, that thou shalt halfe serue God, so that thou wilt serue him as much. Thou shalt goe to the Church, and pray, and heare Gods word: but afterward, thou shalt goe to the tauerne, bowling-ally, &c. and spend halfe thy time in drinking, swearing, and the like. For the Deuill is not ignorant, that *no man can serue two masters*: he well knoweth, that God is a true Father, which by no meanes will haue his childe diuided.

Lat. 6. When Pharaoh saw, that one plague followed on anothers necke,

necke, and that with the froward,
 God delt frowardly: then said he
 into Moses; *Goe, serue the Lord*; Exod. 10
only your sheepe and your cattel shall 24.
abide, and your children shall goe
with you. And if there be no re-
 medie, then will the Deuill
 (though very loth) suffer thee
 wholly to serue the Lord, and to
 forsake all thy sinnes: onely thy
 couetousnesse, or drunkennesse,
 or whoredome, or dicing, &c.
 onely one sinne shall abide be-
 hinde. Pharaoh well knew, that
 where the Israelites treasure was,
 there was their heart also; and
 where their hart was, there would
 the whole body be ere it were
 long. And the Deuill is not ig-
 norant, that if one sinne remaine
 behinde, the whole body of sinne
 may be brought in againe. Let
 Herod heare John gladly, and
 reforme many things: but let
 him keepe his brothers wife, and
 the

Mark. 6.

Matt. 10.

Exod. 10.

8.

the Deuill will bring it so to passe, that Herod sorrowing, and against his will, shall command Iohns head to be cut off. Let Iudas bee an Apostle, and heare Christ, and preach the Gospell; nay, let him cast Dewils out of others: but let him retaine a couetous minde, and the Deuill will enter into Iudas himselfe, so that he shall be compelled to betray his owne master.

When Moses would not accept this offer, but said, *There shall not an hoofe be left*: then was Pharaoh presently in a rage. Then, *Get thee from mee: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die*. Now, I see that euill is before your face: I well perceauie, you now intend some mischiefe: when you are once gotten out of Egypt, you neuer meane to returne hither againe. And if thou wilt

will needes giue vp thy body ali-
 ung, holy, acceptable sacrifice vnto Rom. 12.
 God; which accepteth no sacri-
 fice, vntill it be altogether with-
 out spot and blemish: then will
 the Deuill presently take on: I am
 a Serpent, and if I can keepe in
 but my head, I doubt not of
 bringing my whole body in a-
 gaine. But, if thou wilt wholly
 shut me out, if thou wilt forsake
 all thy euill waies: then, euill is
 before thy face, thou surely mea-
 nest me no good: and then God
 best knoweth, what stir hee will
 keepe in some mens consciences.
 But let Pharaoh rage neuer so
 much, yet shall there not an
 hoofe be left in Egypt: and
 though the Deuill be euil mad
 with anger; yet doe not thou for-
 sake God, and God will not for-
 sake thee, vntill he hath brought
 thee wholly out of his subiecti-
 on, and giuen thee a willing
 minde

Exod. 10.
26.

minde to forsake all thy sinnes. Vntill which time, thou art not fit to offer thy selfe a sacrifice vnto the Lord. For, if any thing remaine behinde, either hand, eye, eare, &c. how dost thou know, whether God will be serued with it, or not? And, how canst thou heartily pray to God for his grace, when thou wouldest not haue grace to forsake some sinne or other? I know well, that howsoeuer the Israelites were wholly gotten out of Egypt; yet Pharaoh did his vttermost to fetch them backe again: and although thou hast set thy selfe wholly to serue the Lord, yet wil the Deuill doe his endeouour to bring thee once more vnder his subiection. But, as Pharaoh with his army were ouerthrowen in the red sea: so shall the Deuill with his Angels bee overcome by *the blood of the Lambe*. I know also, that

the

Reu. 12.

the Israelites loathing Manna,
fell a lusting after the flesh-pots,
the Onyons, and Garlick of
Egypt; and thou sometime be-
ing even weary of Gods graces,
wilt peradventure haue a long-
ing after thy former vile plea-
sures. But their mercifull God
did not take away their Manna,
nor suffer them to returne into
Egypt: onely he gaue them part
of their desire, hee gaue them
flesh vntill it became loathsome,
that so their Angels food might
better relish in their mouthes.
And thy louing father will not
utterly withdraw his graces, nor
suffer thee to become againe a
slave of the Deuill: only, he will
it may be, giue thee over to some
sinne or other, vntill thou thy
selfe shalt loath it, that so his gra-
ces might be the better esteemed.
The Israelites for their murmu-
rings were faine to wander fortie
yeeres

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yeeres in a wildernesse: and thou
for thy sins shalt not altogether
escape vnpunished. I will not flatter
thee: if thou wilt serue the
Lord, prepare thine heart to
temptation; for he chastiseth e-
very child, whom hee receiueth.
But bee not heerewith discoura-
ged: though the Israelites wan-
dred forty yeeres in a wilderness,
yet did not the comfortable pre-
sence of their God at any time
forsake them: and though thy
calamities bee neuer so great, yet
assure thy selfe, that as the suffer-
ings of Christ doe abound in
thee, so thy consolation shall a-
bound through Christ; and by
how much the outward man is
corrupted, by so much shall the
inward man daily be renewed. If
thou becommest lame in bodie,
thou shalt run the way of Gods
commandements more swiftly:
if thou fallest into a lower estate,
God

1. Cor. 1.

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God will giue thee a more lofty
minde to contemne this world &
worldly things : no sooner was
he man cast out of the Syna-
gogue, but Christ opened him- Ioh. 9.
selfe more familiarly vnto him.
Whatsoever thou art, whereoe-
uer thou art, keepethy Sauours
words, and he and his Father will
come, and dwell with thee : thy
bodie also shall become the tem- Ioh. 14.
ple of the holy Ghost. Thus, 23.
the whole Trinitie will keep thee
companie ; the Father and Son
will dwell with thee, the holy
Ghost will dwell in thee ; and is
it likely, that God will forsake
heauen for thy sake ? No, thinke
not so : what then (gentle Rea-
der) will God doe ? Surely, he wil
bring heauen with him at his
comming : thou shalt haue some
little taste of those heauenly ioyes
aforehand, as the Israelites had
of the fruit of Canaan before
they

they entred thereinto. Consider with thy selfe : should not the holy Ghost, the true comforter of a godly man, and dwelling within, more inwardly reioyce his heart; than this world, an enemy to a godly man, and being also without? Beware, that thou bee not in any sort pleased with thy selfe; vntill the assurance of those true and euermlasting ioyes doe more reioyce thine heart; than any of these vaine and momentarie delights, whether riches, honour, beautie, pastimes, or other worldly vanitie whatsoeuer.

The conclusion.

Thus haue I now, as one of Gods builders, labored to make thee a Temple of Gods Spirit: and though I haue not beaten with hammers thereabout; yet haue I beaten my braines, as thou seest; if by any meanes thy stonie heart might bee fitted to
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for a Christian. 153

this purpose. Heeretofore, the Temple at Ierusalem was Gods house, wherein hee was said to dwell: but since Christs coming, God hath chosen the bodies of his children to bee his Temple. For, *Know ye not* (saith S. Paul) *that your bodie is (now)* 1. Cor. 3. *the Temple of God, and that the Spi-* 16. & 6. 16. *rit of God dwelleth in you? Where-* sooner then a good Christian is, there is the Temple of God; there is the Arke or chest; and therewithin the Arke, are the tables written with the finger of God; for, *I will put my Law in their inward parts, and write it in their hearts.* Jer. 31. How blessed now is the state of a godly man even in this vale of miserie! For, feeling he alwaies carrieth about him the Tables of the testimonie; how should hee not sometime haue Exod. 31. the testimonie of Gods Spirit vnto his spirit, that he is heire of Rom. 8. the

Arca pe-
floris.

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the kingdome of heauen? Seeing againe, God hath promised to
 1.King. 8. heare those which call vpon him
 29. and 9. in his holy Temple; how should
 3. he not heare a good Christian praying heartily vnto him? For whensoever such a man praith with his heart, he alwaies praith in the Temple of God: although indeed, if at anytime hee praith with his lips only, let him know, that hee praith without at the doore, and hath no promise to be heard. Now, I haue endeoured my selfe, that thou mightest be partaker of this great blessing, as to become the Temple of God himselfe, who is the Lord of Lords, and King of Kings: but if thou vilely esteemest of this high calling, and thereby makest thy selfe vnworthy thereof; yet this is my comfort, that I am sure not to lose my labour,

2. Cor. 1. For we are (saith Paul) vnto God

the

the sweet saour of Christ, in them
that are saued, and in them that pe-
nise: to the one we are the saour of
death, vnto death; and to the other
the saour of life vnto life. My de-
sire is, that vnto thee I might be
the saour of life vnto life: for
this cause (God knoweth) I haue
written. And if for this cause
thou hast read likewise; then
know, that two things are yet lac-
king vnto thee. The one, diligent
meditation: for it was one pro-
petic of the cleane beasts, to ru-
minate or chew the cud. Leuit. 11 Surely,
though there be some hope, that
the stonie ground may bee wate-
red often, & the thorny ground
may haue the thornes cut vp:
yet if the crows deuoure the
seed, before it taketh any roote
downeward; there is no hope at
all, that it should bring forth
fruit vpward vnto eternall life.
The other, continuall prayer:
H for

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1. Cor. 3. for Paul that planteth, and Apollos that watereth, are nothing; neither is it in him that wil-
 Rom. 9. leth, or in him that runneth, but in God that hath mercy. Aboueall
 Mat. 7. things then forget not that say-
 ing of our Sauour Christ; *Aske, and it shall be giuen you: seeke, and yee shall finde: knocke, and it shall be opened vnto you.* And now to end in a word. Thou art (I am sure) a man endued with reason: consider then, if Christ first sending his Spirit to knock at the doores of our hearts, wee will not suffer him to enter in: whether it bee not very reasonable, that wee afterwards knocking at his gate of mercy, he should not open vnto vs neither. *Vntill God first dwell in thee heere on earth, thou shalt neuer dwell with God in the kingdome of heauen.*

*A prayer to the holy
Ghost.*

O God the holy Ghost, one
God with the Father and
Sonne, by whom wee were first
created, and hitherto haue been
preserued, that we might become
thy Temple, euen an house for
thine Honour to dwell in. Come
downe (we pray thee) vnto vs, the
works of thine owne hands: take
possession now of thy Temple,
which is ready prepared: we are
willing (o Lord) euen now to en-
tertaine thee; o help (we beseech
thee) our vnwillingnesse. And
if there be any of vs, which had
rather continue a stinking dun-
geon of that vncleane Spirit, the
Deuill: it is (o Lord) because he
doth not know, how sweet and
comfortable an house-holder
thou art. Breake in then with
violence: spare not the house

A praier to the holy Ghost.

(good Lord) spare not the house: get in euen against his will ; and he which is now most loath thou shouldest enter in, shall then bee more loath thou shouldest depart againe. We must needs acknowledge (o most glorious God) that we are an vnfit mansion for such a Master: but, doe thou abide in vs, we humbly beseech thee, that so in some measure we may be fit. Cleansethou vs, and we shall be cleane: wash thou vs, and we shall be whiter than the snow. Wee haue one Father, which created vs: wee haue one Sauour, which redeemed vs: bee thou also one Sanctifier, which maist dwell in vs continually. That so we, which are many in bodie, may bee all of one minde: and howsoeuer in this world wee be strangers one to another, yet we may be all together fellow-citizens of the
heauenly

A Prayer.

heavenly Ierusalem, there to dwell with our Father, our Saviour, and Sanctifier, world without end. Amen, Amen.

A Prayer.

O Lord God, I acknowledge and confesse, that thou only art the author of all goodnesse: and if this my enterprise bee good, o prosper then thy handy worke. I can but cast the seed: and through thy grace I haue done what I can. Now this remaineth, that thou (o Lord) which art only able, shouldest giue encrease. O giue encrease then (I beseech thee) for thy name sake; that so thy power may appeare, which art able to saue by whom thou wilt: and this Readers faith may not bee in the wisdom of men, but in 1. Cor. the power of God. Thus shall

H 3 thy

A Prayer.

thy name (o Lord) which is on-
ly glorious, onely be glorified.
Vnto God almightie, who only
giueth seed to the sower, and
grace to sowe it, and a blessing
vnto it being sown: Vnto God,
who onely is all in all
things, bee giuen all
honour and
glory
both now and
euermore,
Amen.

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